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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.

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PRESERVATION OF HINDUISM

The time had now come when a change in the system of education was necessary in the interests of safeguarding and the preserving of Hindu religion and culture; it was now necessary to instil into the minds of Hindu young men, ideals of nationalism and of Hinduism, through institutions on the pattern of the ancient University of Nalanda which believed in the uplift of humanity and not in the production of automata of the clerk-pattern. Thus observed Mr. Ramanath Goenka (Editor of the "Indian Express") in an address at the Hindu Theological High school recently.

From 800 B.C., Mr. Goenka observed, there had been onslaughts on Hindu religion. The onslaught came at one time from Buddhism and at another time, from Jainism. Centuries later, Sri Sankaracharya renovated and gave new orientation to Hindu religion and culture. About 900 A.D., Muhammadanism came into conflict with Hinduism. But all these onslaughts were not planned ones and were minor affairs.

In fact, the real onslaught on Hindu culture came from Macaulay, who decided (against the wishes of high officials) in favour of imparting education to Indian youth through the medium of the English language and who calculated that nationalism in India could not be uprooted unless the system of education was so altered as to change the minds of Indian youths and make them adapt themselves to Western conditions. The then Secretary of State for India was against changing the Indian system of education but Macaulay thought that unless that was done there was no hope for British rule in India.

"Today, we see the results. We read only English books. We look at problems from the angle of vision of the Westerners. Whenever a problem faces us, we ask ourselves what this Englishman or that has said about it. We do not go back to our Vedas and our Upanishads which are now a store of knowledge only for the Englishmen and not for us. In foreign countries, the Vedas and the Upanishads are welcomed, but here in India some would even think of burning our sacred books!"

Hinduism had withstood onslaughts on it, from 800 B.C. up to date, by virtue of its intrinsic worth and strength. Hindus for a long time did not believe in converting others to their religion. But Swami Dayanand Saraswati felt that, unless they adjusted themselves to the times, it was not possible to safeguard and maintain Hindu culture and religion.

Proceeding, Mr. Goenka said that the present plight of the Hindus was largely due to the prevailing system of education. The medium of instruction was for a long time a foreign language. Poet Tagore fought against it in Bengal and succeeded in making the mother-tongue the medium in Calcutta University. Tagore, who first was sneered at, was later (in 1937) honoured by being invited to deliver the Kamala lectures (the speaker believed) in that University. In the south and elsewhere, it was not until the popular ministries came that the mother-tongue was made the medium of instruction.

The whole system of education of students was so manoeuvred that their schools and colleges produced, not ideal men, but the clerk-type men, on a mechanical pattern. It was like producing a sterco-typed product from a machine. it was now necessary—the time had come for it—when they should instil into Indian young-men the doctrine of nationalism and Hinduism. That could only be done through schools of the type of the Hindu Theological High School. in the old days, they had universities like the Nalanda which did not produce clerks but which believed in the uplift of humanity. Those ideals had now to be brought back. It was therfore in the fitness of things that Seth Gulabdas should have made a big gift to this institution—an ideal institution and one in which he believed. Two years back, Seth Gulabdas had made a gift of Rs. 5,000, and now had come the gift of the house worth Rs. 45,000. The donation was an ideal act, an example for others to follow.

IF YOUTH BUT KNEW

(BY JOHN D. ROCKEFELLER)

If I were to give advice to a young man tarting out in life, I would say to him :—If rou aim for a large broad-gauge success, do iot begin your business career, whether you ell your labour or are an independent producer, with the idea of getting from the world by hook or by crook all you can. In the choice of your profession or business employment, let your first thought be—where can I it in so that I may be most effective in the work of the world?—where can I lend a hand n a way most effectively to advance the general interest? Enter life in such a spirit. Choose your vocation in that way, and you have taken the first step in the highest road o a large success. The man will be most successful who confers the greatest service on the world. Commercial enterprises that are needed by the public will pay. Commercial enterprises that are not needed fail, and ought to fail.

The penalty of a selfish attempt to make the world confer a living without contributing to the progress and happiness of mankind is generally a failure of the individual. The pity is that when he goes down, he inflicts heartache and misery on others who are in no way responsible.

My ideas of business are no doubt old-fashioned but the fundamental principles do not change from generation to generation and sometimes I think there are quick-witted American business men whose spirit and energy are so splendid but do not always sufficiently study the real underlying foundations of business management. It is absolutely necessary to be frank and honest with oneself about one's own affairs. Many people assume that they can get away from the truth by avoiding thinking about it. The natural law is inevitable and the sooner it is recognized, the better.

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CAUSES OF WAR & CURES

The following analysis of the Causes and Cures of War by a Conference of American women at Washington will be read with interest:

I. PSYCHOLOGICAL:

1. Fear: (a) Feeling of national insecurity: (b) Fear of invasion; (c) Fear of loss of property; (d) Fear of change.

2. Suspicion: 3. Greed; 4. Lust of power; 5. Hate; 6. Revenge; 7. Jealousy: 8. Envy.

II. ECONOMIC:

1. Aggressive Imperialism: (a) Territorial; (b) Economic.

2. Economic rivalries for: (a) Markets; (b) Energy resources; (c) Essential raw materials.

3. Government protection of private interests abroad without reference to the general welfare.

4. Disregard to the rights of backward peoples.

5. Population pressure: (a) Inequalities of access to resources; (b) Customs barriers; (c) Migration barrier;

6, Profits of war.

II. POLITICAL:

1. Principle of Balance of Power; 2. Secret treaties; 3. Unjust treaties: 4. Violation of treaties; 5. Disregard of rights of minorities, 6. Organisation of the State for war; 7, Ineffective or obstructive political machinery.

V. SOCIAL AND CONTRIBUTORY:

1. Exaggerated Nationalism; 2. Competitive armaments! 3. Religious and racial antagonisms 4. General apathy, indifference and ignorance; 5. War psychology created through various agencies, e.g. (a) The press; (b) Motion pictures; (c) Text-books; (d) Home influences.

6. Social inequalities; 7. Social sanctions of war; 8. Lack of spiritual ideals.

CURES OF WAR

The following report was unanimously adopted by the Conference:

PREAMBLE

The aspiration of the people of our country to serve mankind functions through many channels—political, economic, social and educational.

Nevertheless, the basis of peace is an intellectual and spiritual problem. The Conference on the Causes and Cure of War calls upon the people of the United States to unite to break down national and racial prejudices and fears, and to build up a spirit of friendship and trust among the peoples of the world.

We find that the cure of war requires a permanent international organisation as its instrument.

While realising that the final cure of war lies with the spiritual healing of the nations, the Conference also recognises the necessity for ameliorating agencies and activities of immediate service.

POLITICAL FORCES

All causes of war are feeders of the senses of national insecurity. The Conference, therefore, finds that it favours the following political measures which, it believes, tend towards that international security which we seek.

1. Work for the outlawry of war, with the understanding that this involves two definite steps:

(a) The enactment through an adequate agency of an international law declaring that war is a crime in which an aggressor nation should be dealt with as a criminal.

(b) The use of international machinery through which such a law can become operative among nations. This involves and actually compels permanent world organisations, which shall be continually operative.

2. United States of America's adherence to the Permanent Court of International Justice.

3. Progressive codification of international law for the guidance of such a court according to modern standards of international ethics and with reference to modern world conditions.

4. The restoration in the Department of State of the United States of America of the office of Under Secretary of State for Peace, whose special function should be to foster international understanding and peace.

5. Multiplying of such arbitration treaties as contribute to international conciliation, and the revision of such existing treaties as violate the principles of International justice.

6 The initiation or sharing by the United States of America in movements looking towards reduction of armaments, while, during the period in which we are moving towards legal and friendly methods of settling international difficulties, the Conference believes that we should maintain defence agencies, though avoiding any policy of competitive armaments.

7. The Conference recognises the immense service rendered by the League of Nations to the ideals that are dominant in the United States of America. It is the only functioning world organisation providing for the realisation of those ideals. The Conference, therefore, believes that, whether our Government enters the League or not, it should, as far as possible, enlarge our responsibilities in the League plans and co-operate with its activities. In as much as the Protocal of Geneva is the most advanced proposal ever made for the outlawry of war, the Conference believes that the United States should hold itself ready to take sympathetic and co-operative action in the furtherance of the success of the Protocol.

(To be continued)

The Rationalist.

Monday 1-11-1943.

THE KRISHNARAJENDRA MILLS

II

It is a simple fact of economics that when a man invests a lakh of rupees in business and realises a lakh and half by the end of the year, the extra amount after deducting the establishment costs is his profit. If it is a one man concern he keeps it all himself, or if it is a partnership or a share syndicate it is divisible according to their share of the capital. This is in cases where the capital is not liable to wear.

But where the capital is invested in machinery and buildings which wear out and depreciate from year to year, a fraction of the profit is to be set apart annually for the repair and restoration of the machinery. That is, a portion of the profit is kept by to make good the loss suffered by the capital. The rest must go to the share-holders.

If however the profit is excessive another slice of it may be kept by as a Reserve Fund for losses and damages that may arise in the future; and a fraction may also be kept by as a Dividend Equalisation Fund, so that the dividend from year to year may be kept at a steady level, instead of being 100 per cent in a prosperous year and just 2 per cent in a lean year.

Let us apply these standards to the Krishnarajendra Mills' balance sheet. The share capital is Rs. 18,34,000. In fact the poor share-holders had contributed Rs. 39,84,000. But the management forfeited Rs. 93,100 from share-holders who had been coaxed to subscribe but were unable to continue, and when they suffered losses year after year they covered the losses by writing off 50 per cent of the share value amounting to Rs. 19,90,000, like a Boarding Home which has received two sons for safe-keeping, and returns only one of them, saying that the other is "not to be found!"

So then the position of the share-holders is that they have received no profit for 21 years, and have also lost 50 per cent of their investment.

At this stage they see before them a profit of Rs. 23,73,000. And before they can stretch their hands to grab at least a good portion of it, they see it melt away before their very eyes! Six lakhs out of the 23 and odd is taken off as taxes due to the State. Depreciation for 3½ years takes away another Rs. 5,28,000.

That leaves a balance of some 12,50,000, of which "your Directors have made the following appropriations," says the Report loftily. The appropriations are, General Reserve 6 lakhs, reserve for fluctuation of value of raw materials 2 lakhs, reserve for heavy replacement of plant and machinery 3½ lakhs, and dividend equalisation 1 lakh.

Thus the balance of Rs. 12½ lakhs out of the profit is fully accounted for!

It of course leaves nothing to the share-holders. But the Directors are good people, and do not wish to send them away with nothing. So they remember the forfeited share amount of some Rs. 93,100, out of which they will use Rs. 82,500 to give a dividend of 4½ per cent! They could have given 5 per cent even out of that amount. But there is a limit to "Your Directors'" generosity! So they declare only 4½ per cent, out of the forfeited share amount. It was capital at one time, but when forfeited it

ceased to be capital. Therefore this act does not amount to "declaration of dividend out of capital," which is penal. Or have you doubts about it? We shall leave you to wrestle with the doubts, and proceed.

Rs. 6 lakhs for taxes is an Act of State, and unavoidable. Depreciation reserve of 3½ years out of one year's profit is also understandable. To take out 6 lakhs for "General Reserve" when the profits could afford it is not a bad thing.

Granting all this, there would still remain Rs. 6½ lakhs for the shareholders, enabling a dividend of 33¾ per cent. "Your Directors," however, could not think of letting you have it. So they ingeniously conceived three more reserves, one of them meaningless, one of them redundant, and one of them plausible, "reserve for fluctuation in value of raw materials, reserve for heavy replacement of plant and machinery, and dividend equalisation." Reserve for fluctuation in value of raw materials is an ingenious conception for which the Dussarah Exhibition ought to have awarded one of its innumerable gold medals! As to heavy replacement of plant and machinery, what is "replacement of plant?" What plant? Is it chroton, chrysanthemum, or forget-me-not? And are there not the Depreciation fund and General Reserve for the purpose of replacing machinery?

The short and the long of it is that "Your Directors" have decided to give you no dividend out of the profits of 25¾ lakhs, and their decision is as good as the Defence of India Rules! But since you are likely to set up a clamour for a dividend after seeing so much profit, they dismiss you with a paltry 4½%, out of the forfeited share amounts!

(To be continued)

Editor.

A NEW PARTY ON SOUNDER LINES

We are informed that leading public men of the State are planning the formation of a new Party broad-based on sound democratic lines. We expect some details in our next issue.

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ROYAL SALARIES IN ENGLAND

"The King is paid £470,000 a year, at the expense of the taxpayer, divided as follows:—

Privy Purse	...	£110,000
Salaries of the Household	...	£125,800
Expenses	...	£193,000
Works	...	£20,000
Royal Bounty	...	£13,200
Unappropriated	...	£8,000
Total	...	£470,000

Income-tax is paid on the Privy Purse.

Queen Alexandra received £70,000 and the Duke of Connaught £25,000.

The Prince of Wales is not provided for in the Civil-List, because he derives a useful income from his estates in Cornwall, Devon and South London. In 1921 the revenue accruing from these holdings was £194,020, of which £33,736 was paid to the Prince.

Each of the other sons is on the same footing as the Duke of York, *i.e.*, £10,000 a year, and £15,000 more on marriage.

Princess Mary, on attaining the age of 21, received £6,000.

Then Queen Mary, as she survived her husband, was entitled to £70,000.

In addition to these already mentioned there are a number of other "minor" Royalties, who are comfortable annuitants.

Princess Christian and Princess Louise Duchess of Argyll, and Princess Beatrice are each awarded £5,000 a year, while King Edward VII's daughters divide £15,000 between them."

DAILY HERALD.

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,
Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clear propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal' Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras.

Price Rs. 6-8-0

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Balepet, Bangalore City,
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THE CORONATION PRESS,
Chamaraja Road, Mysore.

THE FOOD PROBLEM

The following questions and answers in the recent Assembly Session will be of interest:

Mr. B. S. CHANDRASEKHARA RAO

(Bangalore City Urban)

Q.—30. Will the Government be pleased to state:

(a)Whether there is any plan, long or short, by the Government to tackle the food problem in the State;

(b) If so, the amount sanctioned and utilised till now for that plan;

(c) the amount spent in buying grains by the purchasing officers till now;

(d) the amount of stocks built up by the Government till now;

(e) what transport arrangements have been made for distribution in the State;

(f) what checks have been kept on the distributing agencies and the food department against corrupt practices?

MR. S. NARAYANA RAO,

(Secretary to Government Supplies Department):

A.—(a) Yes. Government sanctioned a scheme for intensive acquisition of stocks under which rayats, merchants and other stockists were offered attractive rates to sell their stock to Government. It is proposed to distribute the stocks thus acquired to consumers both in rural and urban areas through Government agency.

(b)The amount sanctioned for acquisition of foodstuffs under this scheme is Rs. 150 lakhs.

(c)As per reports received from Deputy Commissioners, a sum of Rs. 78,39.159-0-6 has been spent in buying grains:

(d)—

		Pallas.
Paddy	...	2,92,568
Rice	...	25,374
Ragi	...	1,69,068
Jola	...	42,186
	...	5.23.214

(e) (1) Lorries are being requisitioned when carts cannot be had in sufficient numbers.

(2) Military convoys are being utilised as far as possible.

(3) lorries have been obtained exclusively for conveyance of foodstuffs out of the lorries alloted to this State by the Government of India under the Lease and Lend Scheme.

(4) The Railway Department have been co-operating to the fullest possible extent.

(5) The local officers have been instructed to exercise particular supervision and check over the work of the subordinate staff by frequent inspections and surprise visits. Cases of corruption when brought to light will be dealt with deterrently and suitable punishments awarded with a view to put down all malpractices.

Food Councils for Cities, Districts and Taluks consisting of non-official gentlemen have been constituted to advise and help the Government authorities in matters relating to Civil Supplies. Government have also sanctioned a scheme for appointing Honorary Food Wardens for every sale depot for supervising the work of the Depot staff.

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INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE.
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VOL. 4 No. 8] MONDAY 8—11—1943 [PRICE 0—1—6

AIMS OF THE NEW PARTY

Modern democracies consist of hundreds of thousands of voters, and their method of action is by dropping into boxes pieces of paper bearing the names of candidates. In other words, representative institutions have come to stay. They require new methods, and the inventive genius of man has devised the Party System. Further, a successful working of democracy requires (1) an enlightened electorate and (2) an efficient party organisation.

A scrutiny of the party structure in Mysore shows at once some outstanding facts. There is the Mysore Congress which is a collection of almost every conceivable interest, from the capitalist to the communist, from the mill-worker to the landlord and peasant. Moslems as a class are outside it. So also the Harijans. There are a few Brahmins and Lingayats here and there. What is more, it thinks that it is identical with the whole nation. It feels that it is the true custodian of national interest and that on all issues its judgement is of superior value to that of others. It does not tolerate other institutions or individuals coming in opposition in public life. For, a party which conceives itself to be the true expression of the National will could hardly contemplate that Government could be carried on by any other party than itself. It thinks that every other power or party is anti-national. It is obsessed by the idea that Mysore Congress alone has a divine right to take charge of the administration and no others. It is dominated by a small clique. This is hardly democratic. A healthy opposition is necessary and ought to be encouraged. An opposition must be of the kind and nature that it should have the right and the opportunity to come to the treasury benches at any time gaining the majority. Parties on communal lines would ever be stationary and ought not to be encouraged.

Moslem league, in Mysore, as also elsewhere, is purely communal in outlook. Hindu Mahasabha here is yet in its infancy. It has not gained popularity and support. Rashtriya Sabha has become almost defunct. In these circumstances, we in public life, thus, clearly see the necessity for a party on purely non-communal lines to improve public life.

NAME.—The name of the party may be "Praja Mandali" or "National Party."

QUALIFICATION:—It is open to all classes and creeds. Anyone, over 18 years of age, male or female, may become a member. Membership to be renewed every year by a payment of as 0—4—0 and by signing the pledge.

OBJECTS:—(1) To improve public life.

(2) To run public life on healthy non-communal lines.

(3) To work by constitutional methods for the attainment of democratic Government in Mysore, under the aegis of H. H. the Maharaja, with special responsibility vested in the Maharaja to protect legitimate interests of minorities and other special interests.

(4) To secure due representation justice to minorities in the administration, by means of representation, if possible, in the chief administrative body, viz. the Executive.

(5) To work for the economic and Social uplift of the masses, agricultural as well as urban. To work for the improvement of the factory labourers, by trying to bring about Trade Unions on true lines, old age pension, Maternity benefit, Sick insurance, etc.

There will be a declaration of the fundamental rights of man including religious rights of minorities to safeguard their religious, cultural, linguistic and such other rights.

On these and other lines, it is felt necessary to work out the formation of a national party. The idea of bringing about a fusion between the Hindu Maha Sabha and Rashtriya Paksha may also be considered.

VOX POPULI.

THE PRESS IN OTHER COUNTRIES

Presiding over the Ninth Anniversary of the Mysore Journalists' Association, held at Nanjangud on the 31st. last, Mr. G. R. Josyer observed,

"The 9th anniversary seems to have realised the fullest expectations of the Mysore Journalists' Association. All the Journalists of the City are assembled under one roof and share the enjoyment of the day in pleasant companionship, forgetting for the moment that each one wants to outdo the other, or to undo the other, and remembering only that all form one group of lions and tigers!

I hope that this spirit of fellowship will get stabilised, and you will show to the world that the Journalists of Mysore stand abreast forming a compact unit in the civic life of the City.

I might end with these remarks, or proceed to say how dissatisfied we are with the food situation and how we would like to improve it, or how unsatisfactory is the working of the Publicity Department of the Government, or in what ways the Press Advisory Committee might be improved, or ventilate the grievances of the Press against the Government or the public in general.

All that might make the evening rather heavy and mar the day's enjoyment. I shall instead present to you a few pictures of the Press and Journalism in other countries which may amuse or instruct you.

According to Lord Beaverbrook, 'The "New York Times" has about five millions of revenue per annum; "The Daily Mail" has perhaps two and a half millions per annum. Of course, I can only estimate the revenue of the "Daily Mail" because that paper is associated in its accounts with the "Evening News" and the "Weekly Dispatch."

The "New York Times" publishes detailed figures. The net income from the sale of the paper is about half a million a year. The net income of the "Daily Mail" from the sale of the paper is more than one and a half million a year, so that "The Daily Mail" has three times the revenue from sales that the "New York Times" enjoys. But the "New York Times" on the other hand has a net revenue from advertising of four and a half million a year, against a net revenue of the "Daily Mail" of something less than two millions a year.' This is one side of the picture.

Here is the other side. In Merry Europe, when "A constant Reader" does not like the editor's morning editorial, he does not write a vitriolic letter to "The People's Voice.',

He is far more apt to challenge the editor to an immediate duel or, if really provoked, go around and put a bomb under the printing press!

Ireland, of course, offers the greatest excitement to the young man desirous of a hectic newspaper career. No matter what the Irish editor prints, someone will promptly bomb him for it. Constant vigilance and a bomb proof dug out for a press room —is the price of getting out an Irish newspaper.

For example, Sir Robert Baird's "Belfast Telegraph" is guarded day and night against attacks. There is a single stairway leading up from the advertising office in the Telegraph's Queen street building to the editorial floor above. Ascending this dark stairway, the visitor notes two brawny plain-clothes men, lounging nonchalantly on the landing. Their hip pockets bulge suggestively. The bulge isn't hootch, either.

It is disconcerting to walk up that stairway, with the husky guards eyeing your inoffensive back.

It is still more disconcerting to visit the *Telegraph* when this front entrance is closed. You must go into a back street and knock at a steel-studded door. The door opens a crack, showing a heavy chain guarding it against a sudden rush. After careful questioning you are admitted, to find that the armoured door has behind it enough bolts for a Bank of England vault!

Editorial Opinion to be Backed with Guns—whenever things become really hot in Belfast, military sentries, with business-like looking carbines, are posted at the doors. They are needed. Editorial opinion, in Ireland, had best be backed up with guns!

In the South the editor leads a still more exciting life. The Dublin man, who recently took on a bit of job-printing in the shape of an I.R.A. proclamation, got quick returns. Three masked men entered his office, pushed revolvers in his face, and planted three bombs full of high explosives under his presses. He fled while linotypes, presses, and type cases soared skyward!

The Cork Examiner staff get their share of fun. Someone is always shooting at them, seizing their office, or mailing them assorted bombs.

The German editor's bugbear is that whenever he prints something the Government does not like, the Government promptly makes him suspend publication for a period of from two days to several weeks.

It is in the Balkans that the editor has the gayest time. Here his life is a sequence of duels fought with dissatisfied subscribers. When he is not fighting duels he is battling with the censor!

(*Continued on page 6*)

CAUSES OF WAR & CURES

(*Continued from last issue.*)

ECONOMIC FORCES

Since the struggle of nations to control natural resources, raw materials, routes of commerce and trade are among the causes of war, economic security for all nations must be the principle upon which the remedies for the economic causes of war must be based. The Conference believes that it can be attained only through international co-operation to the following ends:

(1) Access to natural resources which furnish the necessities of human life, the raw materials of industry and the employment of peoples.

(2) Development of channels of distribution and the agencies of communication between nations,

(3) Establishment of a commercial code between nations, which shall define unfair competition and taboo the exploitation of weaker people for the aggrandisement of the stronger. Only such development is legitimate as is fair to the interests of both sides.

(4) Establishment of an industrial code between nations designed to

(a) Set up minimum standards for conditions of employment,

(b) Prevent the exploitation of the labour of children, and

(c) Remove industrial injustices between competing nations.

As the means of accomplishing such international co-operation, we urge:

(a) International Conferences on world resources, the distribution of materials, and the establishment of commercial and industrial codes;

(b) The utilisation of existing agencies for international co-operation in the economic field especially the Economic Section of the League of Nations and the International Labour organisations.

SOCIAL AND EDUCATIONAL FORCES

If we are to have a world in which war between nations will be outlawed, we must have a programme of education, adapted to new ways of life in international relations.

Even after practical methods are agreed upon for organising the life of the world, this machinary will break down unless men and women are trained to meet changing circumstances with poise of spirit and ability to act intelligently.

To this end, the Conference on the "Cause and Cure of War" believe that we must:

(a) create certain attitudes of mind:

(b) develop intelligent understanding between racial and national groups; and

(c) discover ways of education by which individuals can be trained to take an effective part in the new world.

ATTITUDES OF MIND NEEDED TO-DAY

(a) Recognition of the possibility of organising the world life on the basis of co-operative relations.

(b) A scientific attitude towards the study of such possible causes of war, as overpopulation, inequalities of access to essential raw materials, etc.

(c) Fearless acceptance of change in the life of the world, if that change is directed towards the welfare of the whole world.

UNDERSTANDING AND FELLOWSHIP

If we are to have a unified world life, it is essential that individuals and organisations do all in their power to develop and increase understanding between the members of differing national, racial and religious groups. Such groups as the foreign students in colleges and universities, as well as the foreign born in our own country, should be the special concern of active workers for international goodwill. The first object of such public agencies as the press and motion pictures should be the intelligent interpretation of racial, national and religious groups, both within communities and in international affairs.

WAYS OF EDUCATION

(a) Every child should be equipped to perform his part in a social structure which has a world basis. The house, the library, the school and the church should be effective means to this end. With this as the main aim of the education of children, special care must be taken in the teaching of such subjects as history, geography and language and to secure in these subjects such text-books as are interpreters of the life of the world as a whole.

(b) Communities and organisations should set up programmes of adult education which should be based upon accurate facts about world situations and lead to adequate education for political citizenship in world affairs.

WHAT RELATION HAS THIS CONFERENCE TO LOCAL AND INDIVIDUAL RESPONSIBILITIES?

Each of the organisations responsible for calling this Conference will naturally develop, through its own constituency, a programme based upon the report of the Conference.

Each organisation will choose such elements of the programme as can best be furthered by its own machinery in relation to its other obligations.

(*Continued on page 7*)

The Rationalist.
Monday 8-11-1943.

THE KRISHNARAJENDRA MILLS

III

Addressing the share-holders of the Mysore Sugar Company recently the Chairman,—the Financial Secretary to Government, who is also a Director of the Krishnarajendra Mills, observed, "Your Directors recommend, first, the payment of a dividend of 10 per cent, together with a bonus of 10 per cent. Your Directors feel that though the profit available for disposal is smaller than what it was in previous years, yet the interests of the share-holders ought not to be sacrificed by giving them a return less than what they have been accustomed to get in the past, particularly at a time when several other industrial concerns are paying handsome dividends to their share-holders."

The capital of the Sugar Company is about 22 lakhs. The capital of the Krishnarajendra Mills is about Rs. 18¾ lakhs. The profit of the Sugar Company last year was Rs. 7 lakhs. The profit of the Cotton Mills last half year was nearly Rs. 24 lakhs. The Sugar Company has deemed its share-holders entitled to a dividend of 20 per cent. The Cotton Mills has grudgingly allowed them a bare 4½ per cent!

Both Companies are completely under the thumb of the Government. But judging from the results one must conclude that the pressure of the thumb is only nominal, and that each Company is run, not according to the combined wisdom of the Directors, but according to the whims of some one individual of no very great ability.

That, we think, is the explanation of the curious fact that the Financial Secretary of the Government does in one Company recommend a 20 per cent dividend, and subscribes to only 4½ per cent dividend in another Company which has made three times as much profit.

Cotton Mills are notorious with regard to the arrangements they make for the purchase of raw-materials, and for the sale of their manufactures. The management generally so arrange them that they have a substantial interest in the commission paid to the purchasing agent as well as in what is allowed to the sole-distributors.

This arrangement materially adds to the cost of the raw-material purchased by the Company, and also reduces the price realised from the sole selling agent.

We wonder what safe-guards exist in the Krishnarajendra Mills to prevent this kind of double loss. The Chairman's much advertised speech is silent on these important matters, and the Directors' report does not state that they have checked the possibilities and taken steps to prevent their occurrence.

On the other hand, items like, advances for purchase of Cotton Rs. 3·77 lakhs, debts considered good Rs. 1.79 lakh, considered doubtful Rs. 1.46 lakh, cannot at all be taken as achievements in the way of efficient management.

The Mills have reached a stage when they do not need a "Sole Selling Agent." Large whole-salers are prepared to offer competitive prices to the mills and pay cash for the goods taken. And yet that the Directorate of the Mills should countenance the sale of the goods even in Mysore City by the selling agent, and offer him a 2½ per cent *ad valorem* commission while the mills themselves could have opened a depot easily, is extraordinary.

An interesting item in the balance sheet i the staff-security deposit which stand modestly at Rs. 670.

The Cash on hand amounts to as much a Rs. 11,450. There are stores and spare part worth Rs. 4·19 lakhs under the charge o some one. The stocks, finished and unfini shed, in the go-downs amount to as much a Rs. 28·55 lakhs. And yet the combine security deposit taken from the employees i charge of all these is only Rs. 670!

In reply it will be pointed out that all thes properties have been insured "against wa

fire, civil commotion and riot risks." But what about theft and embezzlement? Is there no scope and no temptation towards them in the Mills?

These are some of the aspects of the working of the Krishnarajendra Mills as visible in the balance sheet presented to share-holders and broadcast to the public. We probed it out of curiosity just to see how Government Officials in the Management and Directorates would manage big enterprises. We have no lessons to gather; we may draw a few warnings how not to do things.

Government grant to them their powerful backing and place implicit trust in the Directorates which are preponderatingly official, the Directorates place implicit trust in the Chairman or Manager, or Chairman cum Mg. Director, who are lent or ex-officials, the latter in their turn trust and are guided by one or other smaller fry, and carry on with a free hand, pursuing unchecked methods. In the result the poor share-holders have to trust in God, and next to God, in the Press!

Editor.

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WRONG-WAY BRAINS

That 85 per cent. of criminals suffer from what is termed a wrong-way brain is the opinion of Dr. Carleton Simon, of New York. All our organs and limbs are controlled by the two lobes of the brain, but one organ or limb is always stronger than its counterpart. This is decided by the controlling lobe. Sometimes the negative lobe gains control in which case the character of the person becomes warped. Often an accident causes this and atrophies or abnormally develops one section of brain, but if this is rectified by an operation or other treatment the patient may be cured. Brain specialists have evolved at least a dozen operations for getting various parts of the brain back to normal and in the process have cured many potential criminals.

MOUNTAINS ARE MOVING

"What a relief to be on solid land again!" That's what many of us say when we step ashore after being tossed about afloat. But if dry land is solid it's certainly not static—for scientists have proved that the surface of the earth is continually on the move. Even mountain ranges don't stay put. The Swiss Alps are gradually advancing northwards along a 300-mile front, and the Himalayas are pushing southwards into India.

Rivers and ocean tides, too, are changing the earth. It is calculated that the Thames washes into the North Sea something like 25,000 tons of England every week. And all the time the tides and storms are nibbling at the coastline. Britain is being reduced to sea-level at the rate of one foot every 3 000 years. But there is no need for alarm. Since the average height above sea level of the British countryside is 350 feet, it will take more than a billion years before the waves wash over the Midlands!

AN "AT HOME"

Mr. B. S. Raghavendra Rao, the departing Municipal President of Mysore, and Mr. Ramachandra Rao Bhombhore, the incoming President were entertained to Tea by Mr. K. Seetharama Rao, proprietor of "Modern Cafe" in the spacious grounds of Dasa Prakash. Other guests present included Siddiq-Ul-Mulk Sadeq Z, Shah, Drs. C. Krishnaswamy Rao, and Chandrasekhar, Messrs. K. Sheshagiri Rao G. R. Josyer, N. Neelakantappa, B. R. Manickam N. Rama Rao, Jambukeswaraiya, S. Siddappa, S. Rama Rao, Dr. Subbaramiah and N. G. Pavanje. The guests spent an enjoyable evening.

(*Continued from page 2*)

Balkan governments keep official censors in every newspaper office as part of the regular staff. When the forms have been made up, the page proofs are brought over to the censor's corner. He slashes right and left, killing everything that he does not like.

If some crisis is brewing, and the Government wishes to suppress much of the news, the editor's censored paper may contain nothing more than the weather report, the Paris fashion page, and the day's instalment of the serial story.

The front page is nice, blank white paper!

But the government does not like this. White paper suggests that the government has in some way been interfering with the publication of news. Therefore several Balkan governments order the editors to keep nature notes, science notes, and syndicate feature stories standing on the galleys, ready to be dumped into whatever holes the censor may leave!"

(*To be continued*)

NATIONAL WAR FRONT, MYSORE CITY

Addressing a large gathering of the Teachers and Students of the St. Philomena's High School, Mr. F. C. Devaraja Urs, M.R.A. F.M.U., and Mr. M. S. Ramaswamy, M A., of the Mysore City Committee, stressed the part that youths should play in helping the present war effort so as to ensure victory and end the war very soon. They urged the young men to look upon themselves as an important part of the nation, and to do every thing in their power so as to strengthen the nation and increase its food supply. The lectures evoked keen interest in the youthful audience.

WEDDING

Sow, Saroja, sister of Mr. P. B. Srinivasan, Editor, "Tainadu," with Mr. C. Partha-sarathy, B.A., N. S. Railways, on the 7th inst. at No. 1832. Malleswaram, Bangalore;

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MUSLIM PASSES

Comparative statement of percentage of passes of the Muslim and non-Muslim students who appeared for the Intermediate Examination and the several Degree examinations:

Sl. No.	Examination	1941		1942		1943	
		Muslims	Non Muslims	Muslims	Non Muslims	Muslims	Non Muslims
1.	Intermediate	40 9	40 3	20.4	40 2	38.0	36.8
2	B. A.	49.3	56.4	61.5	60 0	23.5	50.0
3.	B. Sc.	25 0	60 0	39.4	50 0	45 0	50.3
4.	B A (Hons)	100.5	93.5	100.0	93.0	66.0	87.4
5.	B Sc (Hons.)	100 0	100.0	100.0	94 0	33 3	80.4
6	B. T.	...	80.8	100.0	88.2	66 6	96.8
7.	M. A.	100.0	94.1	..	70.0	100 0	90. 0
8	M. Sc.	..	94.4	100.0	74 0	...	800
9.	B. E.	100.0	76 0	100.0	80.0	100 0	82.5
0.	M.B.B.S.	50.0	43.1	100.0	63.1	...	60.0

REPRINTS AND BOOKLETS

1. **Sir Mirza Ismail's Dewanship** 0—2—0
2. **Small-pox and its treatment in Vedic Times** 0—2—0
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(*Continued from page 3*)

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1. PUBLIC OPINION

Official action for peace must necessarily be Government action, but such action should be based on an informed, intelligent public opinion. Such an opinion it should be the duty of those who have met in this *Convention* to stimulate and strengthen when they return to their humanities. *The Conference feels that it is most important that all consideration of questions of international understanding and relationship should reflect the same atmosphere of political non-partisanship as has been so clearly shown in this Conference.*

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3. LOCAL COMMUNITY COUNCILS ON INTERNATIONAL RELATIONS

Local Councils could be formed made up of men's and women's organisations and individuals who have, for their interest, promotion of international co-operation. The functions of such councils could be:

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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.

VOL. 4 No. 9] MONDAY 15—11—1943 [PRICE 0—1—6

HEREDITY IN DOGS

Your dog may be your most faithful friend, but if you try to take away his bone he'll very likely snarl. Don't blame him. It's just instinct handed down by the generations of dogs to whom hard-earned food was a matter of life or death. They had to fight for their food before they ate it and then swallow it quickly before pursuing enemies could overtake them or rivals in the pack rob them of their share. So don't blame him for bolting his food. His stomach is built that way.

Watch him when he buries a bone, another habit that is a legacy of the past. He digs the earth with his paws, but replaces it with his nose—because his paws only work one way.

A KING'S APPRENTICESHIP

When a rather frail-looking apprentice reported to the *Dronning Louise* at Copenhagen in 1836, it was only the presence of mind of the marine on duty that saved him from dropping his kit in the dock from sheer nervousness. Later, he fell from the ladder to the battery deck with his issue of plates and cutlery, and was soundly rated for waking the chief gunner.

Sent to fetch the apprentices' dinner, he was promptly ordered to wipe up the trail of soup he had left from the galley. And when he came to wash up, the soap refused to lather because of the salt one of his messmates had added to the meagre allowance of fresh water!

But no doubt it was the hardships endured in this probationary period that helped to make King Haakon of Norway the resolute man he is to-day.

THE AGE OF ASBESTOS

Did you know that asbestos, now so much used for insulation purposes was known to the ancients? They discovered that it was heatproof, and used it to make funeral wrappings for people of rank. When they resorted to cremation they clothed their dead in such garments in order to be able to remove the ashes for preservation.

Like so many things known to the ancients asbestos almost suffered oblivion during the Dark Ages, when the art of weaving its long silky fibres was lost. Asbestos is really a mineral flax, and the fibres can be spun and woven on looms in much the same way as cotton and wool. It was in 1871 that the art of asbestos weaving was re-discovered and commercialized.

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THE PRESS IN OTHER COUNTRIES

(Continued from last issue.)

Addessing the 9th Anniversary gathering of the Journalists' Association, Mysore, Mr. G. R. Josyer continued,

"A Greek editor was recently fined heavily because he refused to insert some neutral nature-fake copy in the empty place whence the censor had extracted his offending editorial.

Being fined is a routine occurrence in the editor's life. So is being imprisoned. The governments are always dumping the opposition editor into jail. In fact no man can call himself a journalist in the Balkans until he has served a prison sentence.

An amusing sidelight on this occurred during the Creek revolution. The moment the revolution succeeded; the rebels opened all the jails. The next day the editorial staff of every Athens paper, except one, was supplanted by former editors, copy readers and reporters who had been occupying the prisons!

European newspapers enter more viciously into the political arena than do American papers. They call names and sling mud in a fashion that astounds the American. But when prison sentences fail to suppress the editor's venomous pen, the opposition can always murder him! In South-east Europe assassination of virulent editors is frequently resorted to. The leading Athens daily has lost two editors thus in the past seven years!

And here is the pathetic valedictory address of an editor of "The Gwalia Times," when he gave up directing the paper. He wrote: "We have come to the conclusion that to edit, print and publish a newspaper; be storekeepers, newsagents bookkeepers and account collectors; be authorities on every-thing in the heavens above or the earth beneath, and take advice from every member of the community who considers he has a latent genius for running a newspaper is too much for the health or future existence of the ordinary civilized beings. So we do not feel sorry to relinquish control!"

But the Press is however a vital part of the Modern State, as Lord Beaverbrook stated some time ago: "Newspapers are really public utilities They are just like the Underground or the electric lighting service. They supply to the public a necessity. And when we had to do without the Underground during the general strike, and also without our newspapers, I ask you to say which was it you missed most, the Underground or the newspapers And I am confident that most members of the public would declare they missed their newspapers more than they missed the Underground."

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With regard to the accomplishments expected of an Editor, "All you have to do," says the editor of the "The Central News," "is to be able to write poems, discuss the tariff and money questions, report a wedding or a funeral, describe a fire so that the readers will shed their wraps, make one dollar do the work of ten, shine at a dance, measure calico, abuse the liquor habits, test whisky, subscribe to charities, go without meals, sneer at snobbery, wear diamonds, invent advertisements, over-look scandal, appraise babies, delight pumpkin-raisers, minister to the afflicted, heal the disgruntled, fight to a finish, set type, mould opinions, sweep the office, speak at prayer meetings, and stand in with everybody and everything!"

And here is a description of an Editor in verse;

Who weeps with you when you are sad,
And smiles with you when you are glad,
And laughs at you when you are had?
The Editor.

Who says your effort far outranks
Those of your rival author cranks,
But all the same "declines with thanks"?
The Editor.

Who owns a heart, as well as cheek,
Possessed of spirit proud, yet meek,
And lives on sixty bob a week?
The Editor.

Who knows all things political,
Who's witty, sharp, satirical,
But never egotistical?
The Editor.

Who knows how much he ought to know,
But never knows what is not so,
Nor shows how much he doesn't know?
The Editor.

What part the Press and the Journalist can play in national affairs was brought out by Lord Northcliffe in the last war. When Russia had seceded and France was going, and England was undecided about conscription, Northcliffe declared, "My newspapers will hammer conscription through." Hammer he did. "I saw him hammer Lloyd George into the Premiership, and later try to hammer him out. After hammering Asquith for two years he toppled him in December 1916," says one of his Editors.

I conclude with the following words of Northcliffe:

"Let me give you some advice. Fight back in life. Attack at the right time; work at the right time. But do not keep problems and worries revolving in your brain. The men who do that go under. Refresh your brain by letting it rest on other things, golf when you are playing it. That is one of the great things about Lloyd George—nobody can make him worry. There is a difference about work and worrying about work, a difference between fighting people and worrying about them. And one reason why Asquith lasts so well is that he has a hide like an elephant! You know how amused I am with the attacks made against me by other newspapers and in Parliament."

After the President's speech the Hon. Secretary, Mr. N. N. Sastry of *Akashavani*, read the report of the year's working of the Association, which was adopted. A resolution recording condolences on the demise of Mr. Ramananda Chatterjee of the *Modern Review* and Mr. V. S. Sanjeeva Rao of Bangalore was moved from the Chair and passed. In the elections of office-bearers for the coming year which followed, Mr. G. R. Josyer, M.A., (Hons.), F.R.E.S., was elected President, Mr. Agaram Rangiah of *Sadhvi* and Mr. T Narayana of *Mysore Patrike* were elected Vice-Presidents, and Mr. N. N. Sastry of *Akash Vani* and *Deshabandhu* was elected Hon. Secretary and Mr. S. Krishnaswami of the *Hindu* Hon. Treasurer. The meeting expressed thanks to Mr. Visweswara Gowda, President of the Nanjangud Municipality, and others who had helped to render the day's function a success and terminated.

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MYSORE MUNICIPALITY

In an interesting statement before us it is sought to trace the growth of the resources of the Municipality from 1925 to 1943. During the period experienced official Presidents have been in charge of the administration of the City. To name them, Messrs. N. Madhava Rao, C. S. Kuppuswami Iyengar, B. T. Kesaviengar, T. G. Rama Iyer, M. A. Srinivasan, Navaneetham, B. S. Raghavendra Rao, and for a brief period even Mr. Appaji Gowda.

It cannot be said that the Municipality was badly favoured in its Presidents. Each one contributed his mite to improve civic conditions. And as though in order to prevent the Presidential mind going to rust and keep it burnished, the citizens at the last two elections have sent up to the Council a solid phalanx of opposition, so that one wit may be pitted against the other in a competitive desire to serve the City!

Let us see what the resources of the Municipality tell us about the growth of the City during the last seventeen years.

The receipts which in 1926 totalled Rs. 3,84000, or about the same as the incomes of the Hassan or Kadur District, became Rs. 8,40,000 in 1943, an increase of 118 per cent. Of the main items that have contributed to the increase, Octroi has risen from Rs. 1,81,000 in 1926 to Rs. 1,82,000 in 1943, or a 40 per cent increase. But since part of it is due to additional taxation the normal increase in import trade may be said to be about 25 per cent. But the population has increased from about 80,000 to 150000. So the Trade prosperity is not in proportion to population increase.

Taxes on buildings, and for water and lighting, have increased from Rs. 74,000 to Rs. 168,000. This to some extent is due to increase in the number of taxed properties, but to a large extent to three quinquennial reassessments for the specific purpose of increasing existing taxation by a certain proportion. In part also it is due to the inclusion within Municipal limits of certain suburbs which were previously independent.

Taxes on vehicles have risen from about Rs. 14,000 to Rs. 41,000, and tolls from Rs. 45,000 to Rs. 74 000. A substantial new item is Water Tax amounting to Rs. 138,000, as also a Sanitary Cess bringing in Rs. 45,000. A so-called Drain Cess of doubtful justification brings in Rs. 8,000. The total is thus brought to the handsome figure of Rs. 8,40,000.

Out of this income, General Administration takes away about 12 per cent or Rs. 96,000. This was about Rs. 60,000 in 1926. The expenditure on public works has increased from Rs. 1,12,000 to Rs. 2,19,000, and that on Public Health from Rs. 1,48,000 to the enormous figure of Rs. 4,62,000.

During this period the Municipality has tarred the main roads, laid out new extensions, constructed underground drainage, extended lighting, given memorable names to roads and streets, and controlled water supply.

Some amount of slum-clearance has also been done, but it has been slow. And certain recent ground sales have realised values so abnormally high that further acquisition of slums at forced prices for improvement purposes is made impossible until the post-war slump makes land prices tumble down.

Mysore is a growing city. We think that the war has closed the chapter of great seaports and concentrated industrial centres. The new era will be one of diffusion and evacuation from easily accessible danger spots to interior towns.

As such Mysore is likely to be entering on a new era of prosperity. As such the income of its Municipality will be growing as the years progress. The question really is how that income will be spent, whether wisely, economically and efficiently, or wastefully

and without getting a proper return for every pie spent.

It would seem that the Municipal Council's real merit will consist in getting as much benefit out of that revenue as possible to the inhabitants of the city. It is easy to spend money without getting its due return, to spend two lakhs where one lakh should be sufficient.

The function of democratic Municipal Councils is to see that public needs are duly considered and carried out with due economy, so that there may not be over-expenditure on some items and lack of funds for other necessary items.

Let us trust that this function will be understood and that the next seventeen years of the Municipality will show a progress more, and not less, than that of the past seventeen.

Editor.

BHAKTHA MANDALI, MELKOTE

Sri B. V. Raghavacharlar of Melkote announces that the Opening Ceremony of the new building of the Divyadesa Jeernodharaka Bhakta Mandali will be performed by Mr. K. Balasubramanyam, M.Sc, M.C.S., Sub-Division Officer, French-Rocks on Wednesday the 17th instant, and extends invitation to all well-wishers for the function.

DO YOU KNOW?

A Conference is a group of men who individually can do nothing, but as a group can meet and decide that nothing can be done!

A statistician is a man who draws a mathematically precise line from an unwarranted assumption to a foregone conclusion!

A Professor is a man whose job it is to tell students how to solve the problems of life which he himself has tried to avoid by becoming a professor!

An efficiency expert is a man who knows less about your business than you do, and gets paid more for telling you how to run it, than you could possibly make out of it even if you ran it right instead of the way he told you to!

LEGAL ADVICE

A Solicitor's clerk, walking along the street with his employer, saw a ten-shilling note lying on the pavement, and pounced upon it.

"What do you think?" he said to the solicitor, after examining it carefully. "It's a good one, isn't it?"

The solicitor took it and examined it in turn.

"Perfectly good," he pronounced, handing his clerk three shillings and four pence change!

BOMBAST

A conceited man joined a Kentish regiment. The recruit boasted so much of what he would do to the enemy that his chum decided to take a rise out of him.

One morning the recruit received a wire from a famous general: "Heartiest congratulations. We need men like you!"

He showed the telegram to everyone, and pinned it up where all could read it.

The next day he got another, even more important than the first: "Thanks and compliments. Britain is proud of you—George R.I."

Still unsuspicious he showed his second wire round the barracks. But he smelt a rat when the the third arrived: "Goering says he will resign unless you do. How much to remain neutral?—Hitler."

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ENEMY RAID ON LONDON

HEAVY CASUALTIES FEARED

LONDON

A raid alert was sounded in the London areas tonight (Sunday the 7th). Earlier a single German plane crossed the south coast but suddenly changed its course and went back. The alert did not last very long.

The alert was for the sixth successive night. Gunfire was heard in London soon after the sirens sounded

Bombs were reported in several places before 'raiders passed' was sounded. Casualties are believed to have been caused.

In one area of London a plane dived from a considerable height and released a bomb which hit a big furniture shop in the main thoroughfare.

CROWDED DANCE HALL HIT

A crowded dance hall in a London main street was hit by a bomb during the brief raid last night An eye witness described the street as "like a battlefield" with dead and wounded lying all over the roadway A blast damaged cinema was used as a dressing station and another as a temporary mortuary The scene was lit up by a furniture shop which appeared to have received a direct hit and "burst into flames like a box of matches" Many of the men in the dance hall were soldiers, sailors and airmen on leave.

A. R P. rescue sqads worked all through the night amid the wreckage of the dance hall. They were assisted by women wardens and soldiers and sailors. Beneath the dance hall was a milk bar also crowded at the time the airplane swooped low and released high explosive. The damage is greater than was at first thought The A. R P. Controller says casualties are heavy.

REUTER.

Mrs. HITLER OF THE HEN-ROOST

The snobbiest society in existence is composed of nine White Leghorn hens, which are the subject of experiments being carried out by Dr. Warder C. Allee, of the University of Chicago.

Complete strangers to each other, they were placed together, and within 48 hours had set up a clearcut social system. One of the nine had established herself as a superhen, with the right of pecking without retaliation all the rest whenever they crossed her path. Another of the nine had become the second most glorious privileged to peck the seven lesser hens, but at the mercy of No. 1.

Then there was a No, 3 hen, who had the right to abuse the remaining six, but was herself ill-treated by No. 1 and No 2 And so on, all the way down the line to the ninth and last, who luckless bird, was pecked by all the others!

Then Dr. Allee tried a further experiment. He injected into the browbeaten No. 9 hen the male sex hormone, and within a very short time she gave up laying eggs, began to crow instead of cluck, and became the acknowledged Dictator of the lot, all the others paying homage to her!

But Dr Allee's attempt to analyse the stuff of which greatness is made was still not complete. Having raised No 9 hen to this dizzy eminence, he cut off her injections. She went back to laying eggs, returned to clucking, and lost her swagger, But she still retained her dominance over her eight. fellows, who having been fooled once, continued fooled!

She couldn't fool strange hens, however. Placed once more with these, she at once gave up her Mrs. Hitler role and became No. 9 again!

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A SCHEME TO THINK OVER

Mr. T. S. Rajagopaliengar, M.A., LL.B., writes:

Modern democracies consist of hundreds of thousands of voters, and their method of action is by dropping into boxes pieces of paper bearing the names of candidates. In other words, representative institutions have come to stay. They require new methods, and the inventive genius of man has devised the Party System. Further, a successful working of democracy requires (1) an enlightened electorate and (2) an efficient party organisation.

A scrutiny of the party structure in Mysore shows at once some outstanding facts. There is the Mysore Congress which is a collection of almost every conceivable interest,—from the capitalist to the communist and from the mill-worker to the landlord and peasant. Moslems as a class are outside it. So also the Harijans. There are a few Brahmins and Lingayats here and there. What is more, it thinks that it is identical with the whole nation. It feels that it is the true custodian of national interest, and that on all issues its judgment is of superior value to that of others. It does not tolerate other institutions or individuals coming as opposition in public life. For, a party which conceives itself to be the true expression of the national will could hardly contemplate that Government could be carried on by any other party than itself. They think that every other power or party is antinational. It is obsessed by the idea that Mysore Congress alone has a divine right to take charge of the administration and no others. It is dominated by a small clique. This is hardly democratic. A healthy opposition is necessary,—and ought to be encouraged. An opposition must be of the kind and nature that it should have the right and the opportunity to come to the treasury benches at any time, gaining the majority. Parties on communal lines would ever be stationary and ought to be discouraged.

Moslem League, in Mysore, as also elsewhere, is purely communal in outlook. Hindu Mahasabha is yet in its infancy. It has not gained popularity and support. Rashtriya Sabha has become almost defunct. The Independent Party is without a following. In these circumstances, we, in public life, thus, clearly see the necessity for a party—on purely non-communal lines—to improve public life. What is necessary for the successful working of a democratic constitution is the growth of a well-established party system—at least two parties—on true economic but non-communal lines.

In defining our ultimate goal in the State, we must be mindful of three things: (1) To be moderate and reasonable in our aspirations—as there is the Maharaja, whose interests are identical with ours. (2) To be sufficiently careful about minorities. (3) To be fair in our tone as regards our relations with the Government of the State.

The Indian National Congress is not a party in the sense the word is understood in the West, but a revolutionary national organisation, out to do away with the foreign domination. In the words of Gandhiji himself, the organisation will be disbanded as soon as independence is gained; and parties on true economic lines would be formed from out of it. In Mysore, there is no need for such revolutionary organisation, as no question of foreign domination arises here, as the Ruler is of our own kith and kin and as there is unity of interest between the ruler and the ruled.

As parties are not developed on true democratic lines, responsible executive and parliamentary Government, in the sense they are understood in the West, are not applicable to Indian conditions. In the absence of well-established parties, not only there will be no stability in the executive—because it exposes the executive to frequent attempts in the Legislature to overthrow it,—but communal minded parties bring in communal majorities and formation of communal Governments. This is opposed to democratic canons.

I entirely agree with professor Coupland and others when they say that there should be coalition ministries established on a statutory basis and that they should be irremovable. This formula equally applies mutatis mutandis to Indian states. The next stage of constitutional reforms in Mysore, for instance, may be on the basis that his highness the Maharaja will nominate all his ministers from among the elected members of the Legislature, taking all the minorities into consideration and it being statutorily laid down that they are not responsible to the Legislature. And the final stage of development is to have a coalition Government consisting of members, including minorities, to be elected from among the Legislature at a joint session, or a panel being elected and his Highness selecting from among them. When once they are elected, they are not liable to be removed by a vote of the Legislature. The final authority under all circumstances must rest with the Maharaja.

So far as minor States are concerned, for purposes of administrative convenience, they may be grouped together and such experiments tried. Even when Federation comes, States as would enter the federation may retain their sovereignty and their relationship with the Paramount Power, and enter the federation by agreements or instrument of accession divesting themselves only of such powers as are agreed to by them. The details may be worked out when the circumstances arise.

Some such scheme may be adopted for the future constitution of the Indian States, and Mysore particularly.

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MAKING TEA

The length of time, allowed for infusion is an important factor in tea-making. Anything less than five minutes means that a large proportion of the goodness of the tea will be thrown away, while the tea itself will be weak. To get full flavour and colour the leaf must have time to uncurl, and to be steeped thoroughly in boiling water. A minimum of five minutes is necessary for this in teapots.

The degree of hardness or softness of water affects the length of time needed for infusion. With very hard wrter an extra minute or two should be allowed.

Adding new tea to an old brew is just as bad as putting new wine into old bottles.

Many gallons of tea are wasted through over-making and through inferior brewing. Poor tea soon deteriorates even further, and no one will want a second cup of it It is more satisfactory to make good tea more often in smaller quantities than to have to throw some away. Not only is this economical, but the tea itself will be better.

Only those who have had a good deal of tea-making experience know what a difference cleanliness makes to the flavour and colour of tea. The care of tea apparatus is all-important. A metal tea-pot needs constant supervision. Tea forms a deposit which, if not dealt with regularly, accumulates and spoils the brew. Hot water, a clean cloth, and plenty of elbow grease are the best and only safe cleaners. Abrasive powders and materials such as wire wool and sand should never be used.

Badly cracked and chipped cups are liable to become carriers of infection and should be discarded.

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MUSSOLINI'S MAXIMS

An Interview by T. B. Morgan

MAKING GOVERNMENT EFFICIENT

Government, to be good, must be efficient. It must achieve the greatest net result with the minimum of lost effort. If there be wastage of labour, duplication, overlapping or lack of co-ordination then there are serious defects in the government machinery. There must be unity of policy, unity of responsibility and unity of direction. Without these, government becomes a slip-shod, haphazard, hit-or-miss business, able to continue only because it can demand tribute from the entire nation. A private business must be efficient or die. It has no reserve on which to call unless it has created that reserve itself. It must sustain itself by its own merits. Its manager must avoid wastage, duplication, overlapping and must co-ordinate all the parts of his organization in a smooth-running machine. He is responsible and held to strict account for its success. He directs it with a single aim and single policy, his policy.

The United States presents to the world numerous examples of gigantic successful business organizations, which to arrive at their great achievements must have been governed by these principles. There was one direction, policy and responsibility centred in one man, on whom the whole operation of the immense organisation depended.

BUSINESS EFFICIENCY

It is just such business efficiency on a larger scale, we have tried to work into the government machine of Italy. We are succeeding. We have practically rebuilt the old machine, substituting a part here and there and renewing it. It has been completely overhauled and speeded up and has already shown its productive power. Conceived on the same lines as the successful business organizations, it centers responsibility and unifies control, culminating in one man at the head charged with its direction.

Promptly at nine o'clock each week-day, I am at my desk in the Viminale Palace, the seat of the Ministry of the Interior, to direct this huge machine. I have under my immediate supervision, the administration of seven ministries, the presidency, interior, foreign affairs, war, navy, air and "corporazioni," the latter being an entirely fascist creation, designed especially to deal with the relations between capital and labor. I also supervise the command of the fascist militia, of which I am commander-in-chief. The work of these ministries is so co-ordinated that the business to be transacted is done with the dispatch of a highly efficient private enterprise. Every day for five hours, until two o'clock, the entire government business of these departments, except the ministry of foreign affairs, is directed and supervised with business thoroughness and rigidity.

A 13 HOURS DAY

At two, I take a light lunch and am then at my desk at the Chigi palace, the seat of the ministry of Foreign Affairs, where I remain until ten in the evening on the constant go, save for taking a glass of milk at my desk at six. The work is that of directing Italian foreign relations, of examining and answering correspondence, receiving ambassadors and ministers, and holding numerours imperative conferences and audiences. When the chamber of deputies and senate are in session, my attendance at one or the other is dovetailed into the schedule. Cabinet meetings, too, must find a place in the day's limited hours. I attend the chamber and senate ready to take up questions which might be introduced on the conduct of the government and to keep the deputies and senetors informed on the policy of the administration.

ENTHUSIASM & PROMPTITUDE

My colleagues in the cabinet and the under secretaries of state know that the government business must be handled with enthusiasm and promptitue. Our work must be intensive and productive. They know my requirements in this regard. They know that they cannot approach me unless their mission is one of government business. There is no time to joke. Everything must be to the point and must be worth discussing. Each usually has his business well-defined and when he sees me, need stay but a few minutes. They have acquired skill in condensation which enables me to go quickly to the matter in hand and to settle it.

I am fortunately blessed with a faculty for quick decision which permits me to accomplish an immense amount of work. I cannot stand vacillating and procrastinating executives. Ministers of a professorial type are useless as administrators. They take so much time for decision that the whole business of their department is delayed. This cannot be tolerated in any branch of my government. Ministers, before we came into power, deliberated and vacillated for years before putting into operation. We have created an aptitude for quick decision in our public affairs which coupled with our intensive effort has achieved things not dreamed of before our advent to power.

(*Continued on page 5*)

NOT THE LAST BATTLE

This story, told by the Viceroy of India, Lord Linlithgow, comes through Mr. Marsland Gander, one of the war correspondents in India. The Viceroy's story concerns his visit to a military hospital. He asked the matron where she came from and was told Glassgow. "Oh, I come from onposite side—Edinburgh," he said.

"Well, sir, you cannot have everything," the matron retorted!

Another journalist friend was interviewing the Archbishop of Canterbury. "In every war," said the newspaperman, "we have been told that Britain oses every battle except the last one. Suppose that in this war it's reversed—that Britain wins every battle except the last one? What then?"

"In that case," replied the Archbishop, "it just vouldn't be the last battle!"

HAIR'S GROWTH

Does hair grow more rapidly in summer than in winter? Many people think that it loes, and barbers bear out this contention. They say that customers make more frequent appearances in summer than during the rest of the year. While normally a hair-cut is necessary every four or five weeks, most men visit the barber's at intervals of three weeks une to September. Some men's hair, of course, grows faster than others.

Shaving seems to be more imperative during he warm period, and razor blades have a horter life. It has been estimated that when a man shaves in the morning he covers an rea, on an average, of about 48 square inches. On this area there grows an average of 25,000 airs, each of which in 24 hours increases in ength by one hundreadth of an inch.

If we multiply these figures by 15,000,000 which is the estimated number of shavers in he British Isles, for instance, we find that he daily growth of hair is roughly 60,000 miles over an area of 115 acres!

WORRY

There are two days in every week about which we should not worry, two days which should be kept free from fear and apprehension.

One of these days is yesterday with its mistakes and cares, its aches and pains, its faults and blunders. Yesterday has passed for ever beyond our control. All the money in the world cannot bring back yesterday. We cannot undo a single act we performed; we cannot erase a single word we said. Yesterday is gone.

The other day we should not worry about is to morrow with its possible adversities, its burdens, its large promise and poor performance. To-morrow also is beyond our immediate control says the 'Illinois Medical Journal.'

IT'S TO-DAY THAT MATTERS

To-morrow's sun will rise either in splendour or behind a mask of clouds but it will rise. Until it does, we have no stake in tomorrow, for it is as yet unborn.

That leaves only one day, to-day. Any man can fight the battles of just one day. It is only when you and I add the burdens of those two awful eternities, yesterday and to-morrow that we are liable to break down.

It is not the experience of to-day that worries men and women, it is remorse or bitterness for something which happened yesterday and the dread of what to-morrow may bring. Let us, therefore, journey but one day a time.

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Monday 22-11-1943.

THEORY OF GOVERNMENT

"Government, to be good, must be efficient. It must achieve the greatest net result with the minimum of lost effort. If there be wastage of labour, duplication, overlapping, or lack of co-ordination then there are serious defects in the Government machinery. There must be unity of policy, unity of responsibility, and unity of direction. Without these Government becomes a slip-shod, hap-hazard, hit-or-miss business, able to continue only because it can demand tribute from the entire nation."

These words are from Mussolini, the Premier-Dictator of Italy. Mussolini is fallen, and with him Italy has fallen. But his theory of Government as explained above is as sound as if it had come from Churchill or Roosevelt. Like these two Mussolini was a man of the people, risen to power by sheer merit, holding untrammelled sway over the nation for over twenty-one years. His voice was Italy's during the long period, and his name became historic. And like all historic figures who reach the end of the tether tied to them by Destiny he fell when his star set.

But the fact remains that "Government to be good must be efficient; must achieve the greatest net result with the minimum of lost effort; that there must be no wastage of labour, duplication, overlapping or lack of co-ordination, that there must be unity of policy, responsibility, and direction."

The last statement, however, has to be modified. Mussolini's idea of unity of policy and responsibility was not a democrat's but a Dictator's. Attila, Zenghis Khan, or Aurangzeb, might have said the same. The deified head of a dominant party, with no rivals and no seconds, with everyone afraid and acquiescent, any opponent likely to be slaughtered like Signor Mattiotti or Alah Buksh, and a net-work of armed partisans ready to curb opposition, the Government was like a machine going with full throttle and no breaks. That it left the rails and capsized was in the nature of things!

"Appointed by the King alone, by the King alone can I be dismissed, and to the King alone am I responsible for the general political direction of the Government," said, —not Sir C. P. Ramaswamier,—but Signor Mussolini. He also said,—that was in 1933,—that his successor was not yet born, and that he must continue to govern over the next 10 or 15 years.

Perhaps things in Europe would have been different if he had continued only for five years and not for ten.

Jack Cade, the English rebel, cried, "Away, burn all the records of the realm. My mouth shall be the Parliament of England!" The "unity of policy" that Mussolini practised was of the kind that Jack Cade meant. But what is really an essential for good Government is the unity of policy decided by the combined wisdom of several men of experience all working for the good of the State. The policy so decided should be carried out with unobstructed unity of purpose. Otherwise, if rival statesmen in office seek to oppose and undermine one another, only chaos can result.

Another theory of Mussolini also requires careful scrutiny. "I came into office a young man, thirty-nine, the youngest premier Italy ever had. The combined ages of the men in my cabinet total slightly over two hundred,

while in one of Signor Giolitti's the total years of the Ministers reached eleven hundred. It may be argued that youth lacks experience, but it more than compensates in its intensity of spirit."

Napoleon also said "My Government will be the Government of youth and intellect."

Mussolini held in his own hands seven of the Ministries. We do not know how many other youngsters including his son-in-law held other Ministries. Evidently they were of the type of Gopala Reddy of Madras or Sir Sikandar's son of the Punjab. We do not know either how many Ministers Galiotti had, to total up 1100 years. May be twenty. But what does that argument prove?

Gladstone was an old Premier. Chatham, Walpole, and Lord North, Napoleon's Necker, and Akbar's Birbul and Abul Fazl and Todar Mul were old ministers. Purnaiya was an old minister. Sir Mirza was a young one.

Does it prove that the younger one is always greater and more brilliant? Did Churchill twenty years ago, in the last war, prove as reliable and forceful a Minister as he does now?

There is no such thing as experience "being compensated by intensity of spirit." Just as a steam-ship requires a boiler as well as a ballast, the Ship of State requires the brilliance and energy of youth combined with the experiance, caution, and thoughtfulness of age working in close harmony.

Personal brilliance may bring success to a young man in his own affairs. But in administering a people's affairs for the good of the people, a vast experience of the people as well as wide knowledge of administrative policies is necessary.

Therefore for a sound Government it is essential that men of different ages, different talents, and divers experience should combine together, so that the resulting brew should prove a cock-tail energising and appetising to the nation.

Editor.

(*Continued from page 2*)

ITALY'S YOUNGEST PREMIER

I came into office a young man, thirty-nine, the youngest premier Italy ever had. I arrived with the force of youth. It was natural for me to be able to undertake greater burdens than the ministers of the old regimes. They could not stand the intense physical strain,—they were sixty, seventy and sometimes eighty years of age. The combined ages of the men in my cabinet total slightly over two hundred, while in one of the cabinets of Signor Giolitti, the total years of the ministers reached eleven hundred. My collaborators are all young men. I have three under-secretaries of state, who have hardly passed thirty. There is a great advantage in youth. It is filled with enthusiasm to achieve. It may be argued that it lacks experience but it more than compensates in its intensity of spirit. It will attempt the impossible and often it will succeed. Youth and the dominating spirit of oneness with fixed responsibities and policy have been of marked assistance to me, achieving what was never dreamed of under the old system of political party affiliations.

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BEVERIDGE HAS A PLAN FOR INDIA TOO

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Sir William Beveridge, whose report on social security in this country has excited worldwide interest, has a plan for India too. He sketched it today when discussing freedom from want with Sir Atul Chatterjee in the British Broadcasting Corporation programme for the Far East.

"The main problem of freedom from want in India is to my mind concerned with raising the efficiency of agriculture," Sir William said. But India's industry would probably expand, and it was important that it should be properly distributed "to avoid the dreadful sprawling towns that we have in this country and the United States and in other countries. I mean distribution with reference to places where people can live happily."

He would introduce the principle of insurance as part of the development of Indian industry. "If people are wage-earners they will not be kept out of want merely by having good wages," he said. "There will be times when they cannot earn good wages owing to sickness, accident, old age, and in any changing dynamic free society, through change of employment which may mean unemployment. One must have some systematic plan guaranteeing wage-earners a subsistence income during these interruptions of earning."

When Sir Atul Chatterjee pointed out that industrial labour in India was largely migrant Sir William Beveridge replied, "movement between one part of India and another ought not to produce any difficulty at all, provided your security scheme applies to the whole of India. I assume—and I hope—that if you have a scheme in India you will apply it to all industrial workers there. One of the merits of social security as I propose for Britain is that it emphasises the unity of the country and the people. It makes them all members of a great corporation for abolishing want. I would begin by applying social insurance in India where we began it in this country—to sickness, to previding income for sickness, treatment for sickness."

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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.

VOL. 4 No. 11] MONDAY 29—11—1943 [PRICE 0—1—6

NOTABLE SAYINGS

"An English gentleman is a man who kills things for fun, provided he does so in the correct clothes and on the right day."

"The only decent way to live is to take your life in one hand and your money in the other, and both hands open."

"He was one of the few who understood that the best way to get the best work out of any servant is not by blame but by praise."

"The Fleet Street saying, 'Any bloody fool can write. It needs a heaven born genius to edit.'"

"Keir Hardie said to me, 'The lie goes round the world while truth is putting on her boots.'"

NEVINSON.

"God and the devil contended for his soul; but he noticed that when he thought of things divine he was filled with exultation, and contrariwise when he thought of things of the world, with discontent."

"How vile and base the earth appears when I look at the sky; it is but mud and dung!" S. MAUGHAM.

"Lenin said of his disciples that out of every hundred of them 60 were fools, 39 criminals, and one a communist!"

To confer benefits on men, and to be out of their reach, is to resemble divinity in some measure." BERNARDIN.

"Every man has a savage beast within himself; few know how to secure him; the majority let go the curb, when fear of the laws does not restrain them."

EMPEROR FREDERICK TO VOLTAIRE.

"The wise man remains immovable."

HORACE.

MARRIAGE

Mr. and Mrs. B. S. Raghavendra Rao celebrated the marriage of their daughter, Sow. ANASUYA BAI with Mr. G. KRISHNASWAMY RAO, B.E. of the Hindustan Aircrafts, on the 22nd. last at Lakshmipuram, Mysore. A large circle of relatives and friends including prominent personages of the city, graced the occasion and accorded blessings to the handsome bridal couple. A dinner in connection with the marriage was held on the 24th. noon, and was attended by the elite of the city.

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HOW NEWSPAPERS ARE PRODUCED

MECHANICAL MARVELS IN MODERN PRINTING

"Northcliffe House," the great new building built by Lord Northcliffe, which stands on the corner of Whitefriar-street and Tudor-street, London, is the outcome of the experience of many years in newspaper production. No visit to London could be considered complete unless it is included in the itinerary.

"The Weekly Dispatch" was the first newspaper to be printed in the wonder building, inaugurating a new era in the journalistic world. And among the many features which go to make "Northcliffe House" unique the mechanical side is perhaps one of the most fascinating.

THE VISITORS' GALLERY

Our readers (says a writer in the "Weekly Dispatch") will be able to see for themselves the conditions under which their paper is printed, and how the science of engineering has been applied to the task of producing the best possible Sunday journal. This can be done in comfort from the Visitors' Gallery, which is one of the novelties of the design.

This Gallery runs the whole length of the machine-room—a vast, white-tiled, concrete-floored space—one hundred and forty feet long and nineteen feet high. Looking down from the Gallery (not unlike the captain's bridge of a giant liner) here is a picture of the scene which will greet the eye.

From one end of the vast room to the other there is a seemingly endless row of presses—actually these rows are one hundred and twenty feet long. Each row of these presses is capable of producing 144,000 20 or 24 pages of "Weekly Dispatches,' in an hour, and these rows are driven by 18 100-h.p electric motors.

From the sub-basement below the machine-room appear broad bands of white paper. These are being "fed" to the printing presses from five-mile long reels. Come with me a moment and see how the hungry machines are assured of their "meal."

MECHANICAL MARVELS

Beneath the presses are "magazines" arranged in pairs. The giant reels of paper are carried on a truck to a moving platform below, which moves backwards or forwards, feeding each "magazine" in turn. The touch of a button controlling the machinery releases what answer to two great hands at either end of the "magazine," and these grip the reel in position.

Two belts, mechanically propelled, drive the reel and feed the paper round the cylinders above, on which are clipped the semi-cylinderically shaped plates.

We will talk of these plates in a moment.

Even five miles of paper quickly comes to an end when the presses are travelling at a speed that prints nealy 150,000 newspapers an hour, yet if the machines had to be stopped every time that happened, progress would be slow.

So ready, behind each reel which is unrolling at express speed, is a fellow reel, its edge already prepared with glue. When the first reel is nearing exhaustion, the other automatically comes into position and attaches itself to the expiring reel which, as soon as the join is complete, is thrown out of action, a full reel takes its place, and so the cycle begins all over again.

WITHOUT HUMAN AID

Quite independent of human aid, the presses print, fold, cut, count and deliver the papers sorted into quires, which—still without being touched by hand—are carried by means of endless wires, not unlike a Tube escalator, into the publishing room above, ready for tying into parcels for despatch by train to every part of the country.

We mentioned "plates" a short time ago. Well just turn round on the Gallery and look behind you through the great plate-glass windows, specially let into the walls of the stereotype foundry in order that you can see this fascinating side of newspaper production at first hand.

Those giant machines which look like witches' cauldrons are junior autoplates. Each page of your newspaper, when ready for the foundry, is completed on the flat, in the composing room upstairs and a mould or impression of it is taken on papier mache.

The papier mache mould is placed in the autoplate, and by the action of a handle, some 60lbs. of boiling metal is then pumped into the "box" which contains it.

This gives a metal impression of the papier mache mould (which is automatically water-cooled while in the autoplate), in a semi-cylindrical form necessary because the plates have to be fitted to the circular rollers of the printing machine.

A railway-in-miniature carries these plates—which weigh 56lb.—to the printing presses, where they are clipped into position on the machines.

Two 10-ton tanks of ink, which is forced round by compressed air to each machine, supply the rollers which enable the impression from the metal plate to be transferred to the rapidly revolving reels of paper—and, in the form in which you receive it, the "Weekly Dispatch" is delivered at the other end of the giant presses!

SHORT SIGHT

In the case of persons suffering from what is described as short sight, the mechanical portions of the eye are rather badly constructed, for the lenses are not truly circular and have no correction for some forms of aberration. No purchaser would accept such work from a maker of spectacles.

Short sight is never a condition of birth, and is believed to be due to stretching of the eyeball in an effort to focus. This may happen in very young children or when eyes are weakened by measles. The eye muscles try to accommodate the lens and its effective distance from the retina where the picture is first collected. If this strains the eye and allows it to become too large, short-sightedness results, like a camera of which the bellows have been swollen.

STRANGE NAMES

"You have such strange names for your towns," an Englishman remarked to one of his new American friends—"Weehawken, Hoboken, Poughkeepsie, and ever so many others."

"I suppose they do sound queer to English ears," said the American, thoughtfully. "Do you live in London all the time?"

"Oh, no!" said the unsuspicious Briton. I spend part of my time at Chipping Norton, and then I've a place at Pokestogg-on-the-Hike."

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BOTH HANDS FOR SAFETY

An Aberdonian was on a visit to Canada. There he met a Canadian who asked him where he came from.

"Scotland," replied the Aberdonian.

"Give me your hand," said the stranger. "And what town do you come from?"

"Aberdeen."

"Give me both your hands," said the Canadian. "The last man I met from Aberdeen pinched my watch!"

BOOK SALES

The publishers of "All Quiet On the Western Front" recently issued astonishing figures for the sales of the book. A million copies have been sold in Germany alone. And when we come to other countries where the book was sold in its original form or in translations, the totals become staggering. France accounted for 440,000, the United States 325,000, England 313,000, Czecho-Slovakia 81,000, Spain 75,000, Scandinavia 137,000, Holland 70,000, Japan 50,000, and other countries over 112,000 altogether!

Only one important country has had no edition of the book in her own language. "All Quiet" was prohibited in Italy, the only country in the world where such a step was taken.

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"DVAITA PRADIPA"

Life is not merely getting born, growing through a sickly or robust childhood, spending youth in passing or failing in examinations, and then passing through the rest of life eking out a livelihood for oneself or one's family, in good ways or in bad. That is how most men and women spend their lives. And that is how all animals spend their lives also.

But there have been men in the past, gifted with intellectual and spiritual powers, who have sought to find the meaning and the purpose of life, and to recommend to us the best ways in which we could spend the life that God has bestowed on us as a boon, or imposed on us as a curse.

In the Upanishads and in the old Testament the origin and theories of life are propounded, and based on them, there have grown various religions in all parts of the world, differing from one another according to the background, training and out-look of their founders.

In this part of the world three great men, Shankara, Ramanuja, and Madhwa promulgated three systems of religion and found acceptance for them from one end of the country to the other.

Shankara held that God alone was true and everything else false, and that the realisation of that truth is salvation. Ramanuja held that God, man and the world at large are together a single whole, and that worship and devotion are the means of securing salvation after which there will be no rebirth. Madhwa repels the view that God alone is real and the world unreal. God and the universe comprising us both exist. God is the Supreme Purusha. We are a creation of that Supreme and therefore subservient to him. Our purpose in this world is to sing the praises of God and offer worship to Him incessantly. This is the road to salvation, which is freedom from worldly existence, and passing on to the ranks of the blessed, and paying court to God in His heavenly place.

In the book before us, "Dvaita Pradeepa," or "Torch-light of Dvaitism," Mahavidwan D. Vasudevacharya, Professor of Dvaita Vedanta in the Maharaja's Sanskrit College, Mysore, seeks to repudiate certain misrepresentations of the main tenets of Dvaitism in the work, "Dvaita Philosophy and its place in the Vedanta," by Vidwan H. N. Raghavendrachar, M.A., of the Philosophy section of the Mysore University. The latter is also published under the auspices of the University. Mr. Raghavendrachar is said to make out that Dvaitism is in essence Monism, and that Madhwa sought to bring out a synthesis between the systems of Shankara and Ramanuja.

This, Pandit Vasudevacharya holds, is presenting to the world a false picture of Dvaitism, and therefore rendering a disservice to the cause of Dvaitism as well as the cause of Truth. The disservice becomes all the greater by the publication of the book under the auspices of the Mysore University.

A University, the public assumes, is the home of learning and propagator of truth. But a number of publications of the Mysore University, we have noticed for years past, have been criticised by competent scholars as indicating doubtful learning and propagating spurious truths. These publications purport

to have been passed by Boards consisting of the concerned University heirarchy. Kannada scholars, and other scholars, have time and again passed strictures and showered ridicule on many of those publications. But it is like shooting arrows at a rhynoceros. Or like ostriches those concerned have burrowed their heads in the sands of self-conceit, or turned the blind eye or deaf ear towards the criticisms.

Worse still, while their own productions are so second-rate, when other peoples' works are referred to them for opinion owing to their official position, they too often pass damaging judgments protected by the veil of secrecy, and so kill all outside initiative.

In the present case we are of opinion that Mr. H. N. Raghavendrachar, the author of the book under criticism, showed commendable enterprice in seeking to popularise Dvaitism as he understood it. That the University could not get the work properly checked before publishing it with its authority is a sign of its inefficiency.

If, in the result, the book amounts to a heresy on Dvaitism, then Pandit Vasudevachar has done well to criticise and protest against the harm done to that great faith. If however the criticism is not velvet-gloved, but blunt, angry and contemptuous, let us remember how heretics in the past have been treated by their religions. The Spanish Inquisition stretched religious offenders on the rack or burnt them at the stake. Bishops Latimer and Ridley were burnt at the stake in "Merry England." In Rome itself Galileo was tried and made to recant his discovery that the Sun was the centre of the world and immovable, and that the earth moved and revolved. Whereas Mr. Raghavendrachar has had to face only a wordy diatribe.

But it is possible that he has meant no intentional heresy. He may have sought to place before his readers what he himself understood to be Dvaitism. Women who go to the village pond to bring water for the household take only that much of water that their pails can hold and their arms carry. So Mr. Raghavendrachar may have presented the picture of Dvaitism that he himself had been able to receive. It may not be a true picture, and be open to correction by those whose knowledge is greater.

But is that not what even the greatest men have done? The same Upanishadic sayings such as "ತತ್ತ್ವಮಸಿ," "ಪರೀಕ್ಷ್ಯಕಾರಿಗಳಾಗಿರಬೇಕು," "ಶ್ರವಣಮನನನಿದಿಧ್ಯಾಸನಗಳು" have been taken as basis by Shankara, Ramanuja, and Madhwa, each a being of profound learning, intense thought, and burning devotion to truth, and yet different interpretations have been given and conclusions arrived at, according to the mental and emotional back-ground of each.

And earlier still, those men of plain living and high thinking, the prophets and seers who were authors of the Upanishads, why do they differ in their interpretations of the Universe, when the truths of the Universe could not be different to different persons? Because, the same dish can appear salty to one man and lacking in salt to another. So the Universe can appear "*Mithhya*" or untrue to one and absolutely true to another, as full of joy to one and full of sorrow to another!

So Dvaitism too may have presented itself in a particular way to Mr. Raghavendrachar, but if that is not true Dvaitism, he would be open to correction, and we do not suppose that Mahavidvan Vasudevacharya has gone out of his way in affording that correction.

Editor.

WARMING TREES BY AEROPLANE

In several parts of the world where delicate fruit crops are grown frost is a deadly enemy. It has been discovered that ground frosts are unlikely in cloudy weather, since the clouds act like blankets and prevent the soil from giving up its heat. On clear nights it has long been customary to protect orange, lemon, and other citrous fruit trees by lighting smoke fires.

The heat of the fires is trifling, but their smoke clouds provide the necessary counterpanes. Recent experiments have shown that aeroplanes can be used for tucking up fruit trees for the night. The plane flies to and fro over the orchard, emitting a dense cloud of smoke, and the trees are kept warm.

Sometimes forest fires destroy thousands upon thousands of acres of timber. To replant these in the ordinary way would be almost impossible, but wonderful results have been obtained by using aeroplanes to distribute tree seeds over the burnt-out lands.

VIVA VOCE

An examiner was putting a young medical student through his paces.

"Supposing," he began, "there was a gunpowder explosion and a man was blown into the air. You, as the nearest doctor, being called in, what would you do?"

"Wait for him to come down," was the prompt reply.

The examiner was angry, and barked: "If I raised my foot and gave you a kick, what muscles would be brought into play?"

With a steely light in his eyes the young man retorted: "The flexible and extensive muscles of my right arm!"

REPRINTS AND BOOKLETS

1.	Sir Mirza Ismail's Dewanship	0—2—0
2.	Small-pox and its treatment in Vedic Times	0—2—0
3.	Problem of Wealth	0—2—0
4.	[illegible]	0—1—0
5.	The Tree of Happiness	0—1—0
6.	Winston Churchill	0—4—0

IN AN AXIS COUNTRY

An American pressman, Ray Cromley, writes, "What about strikes? A member of the Home Ministry, in charge of the police, in Japan told me how labour disputes are settled.

'A policeman, he said, listens to both sides, to the employer and to the workman. Then he makes his proposal for solution. The employers and the workmen accept.'

'But what if they don't accept?' I asked.

'Then,' said the official, 'the policeman puts his hand on his sword. They always agree,—quickly.' He laughed.

NATIONAL WAR FRONT, MYSORE CITY

The monthly meeting of the Mysore City Committee of the National War Front was held on the 23rd last. The City Organiser, Mr. Rao Bahadur M. Ramaswamy gave an account of his recent visit to the National War Front Rally at Indore, and to Jaipur, Delhi and Haridwar.

The meeting arranged a programme of addresses to students and the public in several parts of the City during December.

It was also resolved to communicate to the Chief Rationing authority of the city the willingness of the members of the City Committee to extend fullest co-operation to make rationing successful in the city.

It was also resolved that as the war had made some progress during last few months on the several fronts, a Public Meeting should be arranged in The Town Hall, with Mr. C. M. H. Ranajodh Sing, B.A., Deputy Commissioner, as Chairman, with Professors M. H. Krishna, M.A., Ph.D., M. V. Krishna Rao, M.A., and P. G. Satyagirinathan, M.A., and Mr. M. S. Ramaswamy, M.A., as speakers on the several aspects of the war.

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NOTABLE SAYINGS

"In youth our souls are great, and our bodies slender: in old age our bodies are often great, and our souls slender."

"If a man's voice were as strong in proportion to his size as a locust's, he could be heard from London to St. Petersburg."

"When a nation has ceased, not—to feel the religious instinct—but to believe, when primary education releases the bonds of union by teaching children a habit of merciless analysis, a nation is dissolved; for the only ties that are left to bind men together and make of them one body, are the ignoble ties of meterial interest, and the dictates of the selfish cult dictated by egoism well carried out." BALZAC.

"Haste comes from the evil one, leisure from God." CHINESE SAYING.

"Simplicity of character is the natural result of profound thought." HAZLITT.

"The happiness of life consists in something to do, something to love, and something to hope for." QUEEN ALEXANDRA.

"To fly in the air is no miracle, for the dirtiest flies can do it, to cross rivers without bridge or boat is no miracle, for a terrier can do the same, but to help suffering hearts is a miracle performed by holy men."

SHEIKH ABDULLA OF HERAT.

"My policy consists in governing men as the greatest number wish to be governed. That, I think, is the way of recognising the sovereignty of the people. By becoming a Catholic I have ended the Vendean war, by becoming a Moslem I gained a footing in Egypt: by becoming ultra-montane, I won over public opinion in Italy. If I governed jews I would rebuild the Temple of Solomon. So, too, I will talk of liberty in the unfree part of San Domingo, always with the intention of limiting and softening slavery where I retain it, and of restoring order and introducing discipline where I maintain liberty."

NAPOLEON.

THE OPTIMIST

A Speaker, illustrating the eternal differences between the optimist and pessimist, told this story.

The pessimist died and went aloft.

"Look here," he said, "my harp's out of tune and my halo doesn't fit."

The optimist went down below.

"Well, you chaps," he said to the company, "I don't know that I particularly care for this place, but one thing I can say, and that is that you keep some darned good coal here!"

REPRINTS AND BOOKLETS

1.	Sir Mirza Ismail's Dewanship	0—2—0
2.	Small-pox and its treatment in Vedic Times	0—2—0
3.	Problem of Wealth	0—2—0
4.	ಗಂಡುಕ್ಕೆ ರಾಮಾಯಣ	0—1—0
5.	The Tree of Happiness	0—1—0
6.	Winston Churchill	0—4—0

A NATION'S CURRENCY

HOW TO STABILISE IT

"How in medicine does a doctor decide upon the prescription that will cure his patient? Obviously by discovering what the features of the disease are and how they have been caused. In the same way it is only possible to approach the question posed at the head of this article after first finding out how the currency depreciation, which it is sought to cure, has come about. Diagnosis must precede prognosis in finance as in medicine. As with the human patient, so with the State, symptoms will vary in different cases. But many of the same general phenomena occur in all States which permit themselves to suffer from the disease of currency depreciaton—that fell disease for which "stabilisation" is the ultimate and only remedy.

What is this disease and how does it occur? Viscount D'Abernon, British Ambassador at Berlin during Germany's sensational currency troubles answered this question the other day when he quoted the words of Copernicus to King Sigismund of Poland three hundred years ago:—"Money loses in value when it has become too much multiplied." Let us illustrate this by one concrete example. At the end of 1919 in Germany the Reichsbank notes in circulation were 35.7 milliards, and 185 marks were equal in value to £1 sterling. In November 1923 the circulation had risen to the stupendous size of 110,000,000,000 milliards of marks, and the purchase of £1 sterling required no less than 16,000 milliards of marks. From the similar history of Russia, and of most other countries of the world in lesser degree, further illustrations can be drawn of the inflation of the currencies and the riotous depreciation of exchange caused by the war and its after effects. Even Britain was obliged to leave the gold standard, and to inflate her currency under the stress of war, and at one time after the war the £ sterling was worth only $3,20 instead of the normal par of $4,862,3.

INFLATION OF CURRENCY

Inflation of currency out of all proportion to the growth of production is the fundamental symptom of financial disease, to which may ultimately be traced all the other troubles which come after, and necessitate the surgical operation of stabilisation. But why do countries—or, we should say, Governments—allow this disease to develop? The reason is as simple as A. B. C. When a nation is faced with a war or any great emergency which suddenly burdens it with the necessity for a huge expansion of expenditure, what does it do? To a certain extent it can increase its revenue by raising the level of taxation, by borrowing from the savings of its own nationals, or if its credit and prestige are good in the international sphere, by borrowing abroad. But when you get a vast and long-continued emergency like a great war, none of these methods suffice, and indeed, Governments are not always courageous enough to tax their people heavily at a time of crisis. Only one other method remains of making both ends meet. It is to withdraw gold currency, remove the right of paper currency to be converted into gold, and then print as much paper money as is necessary. This way is easy, and the immediate effects pleasant for the time being. Prices rise, wages rise, and a vicious circle of economic consequences accelerates the demand on the printing press, and the volume of currency grows so fast that it often gets completely out of hand, though not always to the catastrophic extent which we have seen in Germany and Russia.

DISEASE OF INSTABILITY

There is the disease and the causes of the disease of instability. What is the cure? The cure is obvious. Get rid of the excess of currency, and balance the budget by means of real taxation. But to nations wallowing in debt, this is easier said than done; and although progress may seem slow to us, it is possible that the historian of the future will pronounce that Europe had done wonders in eight years, especially in the last two when the return to stabilised currencies had been effected over the greater part of the Continent. But how in fact is it achieved? The circumstances of no two countries are identical; but there is as much general resemblance between them usually as there is between two cases of influenza, and there are certain definite curative measures applicable to all. The case of Britain is peculiar. Here the possession of great foreign assets, a courageous policy of high taxation applied by successive Governments, rendered the task, though burdensome, yet comparatively easy. It is, however, the case of countries forced by the war deeper into the financial morass which provide the most interesting examples.

AN EXAMPLE

Take an imaginary country—call it Dreamland, if you will—and assume that it has followed the course described above, under the stress of war and post-war conditions. It has debts abroad heavier than it can pay. It must, therefore, first of all come to a composition with its debtors. That will remove one destructive uncertainty in the financial

position. Then there is the question of the drastic debt burden. Unless heroic sacrifices are to be asked for, this must be met, and this burden is closely bound up with the problem of what level to aim at in stabilising the currency. If the attempt be made to force the value of the currency back too good a level, then the burden of interest on a debt contracted while the currency was enormously depreciated will be too heavy for the budget, and will in addition hamper trade and industry to a disastrous degree. The first stage then is to stop the issue of currency in excess of actual needs, and to secure the restriction of all forms of credit to a level in accord with national production; then to work out a dual scheme for the balancing of the budget by economy and high taxation and, at the same time as a necessary corollary, to fix a level of currency value which will neither make the debt burden unbearable nor impoverish trade and industry.

FURTHER STEPS

Among further necessary steps (into the details of which we cannot enter in a short article) is the placing of the control and issue of currency in the hands of an authority—usually a Central Bank—which is beyond the control of politicians. Such a point having been reached, external aid is necessary, and if the scheme is sound will undoubtedly be forthcoming, either through the good offices of the League of Nations, or by the direct aid of financiers in London, New York, Amsterdam, etc., who are always prepared to father loan operations where the security is good, and the objects are beneficial to the world in general as is the stabilisation of currencies. That is the final stage. Prominent among the countries most devastated by the last war which have reached and passed it are Germany, Austria, and Belgium, as also France and Italy. When their decisions had been taken, and definite and sound schemes of internal reform had been clearly evolved, they did not in vain seek from the great centres of international finance the credits and assistance needed to assure them adequate command of gold or of foreign currencies to hold firmly to the level of stabilisation which they chose.

There are many important points which of necessity I have been unable to touch upon in this brief space, as for instance the question of trade balance and the use of the weapon of Bank rate. One other must, in conclusion, be emphasised; it is that the surgical operation of sound financial reform, leading up to stabilisation, is painful and requires courage on the part of peoples to endure the adverse economic consequences which temporarily ensue. It is a satisfactory point in the general world outlook that so many statesmen and people have shown after the last war the courage to bear the operation and the wisdom to believe in the good results which must ultimately be reaped.

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Monday 6-12-1943.

GOD AND THE WAR

His Holiness The Pope, who has now become—not the centre of gravity of the War,—but the target of attack for the warlords, has given vent to his feelings in a letter to his Secretary of State. He says, "Even as this gigantic conflict is daily raging with increasing violence and causing innumerable tragedies and ruin both on land, at sea, and in air, we see with sadness that many are living forgetful of their personal duties to God. They ignore and sneer and violate His holy laws. Not everybody who has been touched by these terrible afflictions reflects that humanity has brought it upon itself, and that it is paying the penalty of having drawn away from God and His laws. It is necessary therefore that all, through the medium of penitence and virtuous thoughts, turn again to God, and must compete between themselves in their prayers. We ask for peace, but let it be peace, which is not founded on fears, on force, on hate, but on righteousness, on truth, on justice, and on fraternal charity."

H. H. The Pope is said to be the Head of 35 crores of human beings, who consider him God's Vice-gerent on earth. If they, along with the rest of the world, "ignore and sneer and violate God's holy laws," whose may be the responsibility? Is it God's, is it H. H's., or is it the public's?

God's explanation is easy. He will say, "I have given you life and body; you call yourselves 'the noblest of creation.' I have given you a 'free will,' and the liberty to rise or fall, sink or swim; and if you cut each others' throats, don't blame me; it's all one to me."

And we are inclined to agree with Him.

Their Holinesses the religious Heads, the Pope, the Arch-Bishops and the Acharyas will say, "Well, we do our best. No doubt we call ourselves God's representatives on earth, but we are also human; we can tell our men to be good and not to be bad by weekly or daily contacts, but if their States and their nationhood drive them to wrong paths, what can we do? Could we excommunicate the whole lot, and what good would that be? We can only make ourselves more austere, and hope that good may come out of evil."

The public will say, "we don't wish to fight. We want to live in peace and happiness. We don't want to kill, and burn, and commit rapine. But we have to obey the Kings and Emperors who claim to rule us by "Divine Right," or the "Men of Destiny" who claim to drive us on to prosperity and glory. When they say, "March," we have to march, when they say 'live on half rations,' we have to live on half-rations, when they say "go home," we have to go home, and lick our wounds."

All the three alibis seem to be water tight.

It is perhaps an interesting speculation to consider what God can or cannot do with regard to the war. Mark Twain, the great American writer, wrote 30 years ago a "War Prayer" which we would invite our readers to digest. "It can be published after I am dead," he wrote, "because only dead men can tell the truth in this world, and I have told the whole truth in that prayer. Here it is:

"O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land in rags and hunger and thirst, sport of the sun's flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it for our sakes, who adore Thee, Lord; blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps,

vater their way with their tears, stain the vhite snow with the blood of their wounded eet! We ask of One who is the spirit of Love ınd who is the ever-faithful refuge and friend ıf all that are sore beset, and seek His aid vith humble and contrite hearts. Grant our ›rayer, O Lord, and Thine shall be the ›raise and honour and glory, now and ever. ımen!"

When we realise that the prayer is ıpplicable to both sides in a war, we shall be ible to appreciate its irony.

A Glasgow Professor also argued the point. He observed, "Some correspondents on this ubject, reasoning from the temporary conunction of British days of prayer and British ictories, prefer to ascribe British successes to he direct intervention of God, stimulated and ctuated by British prayers.—With the same ogic (or lack of logic), it is permissible to oint out that German victories also may be scribed to the direct intervention of God, timulated and actuated by German prayers."

To this some one replied, "Professor Tyrell may be a logician, but his ideas about rayer are strange. No believer in prayer nagines that God is waiting like a servant t the end of a bell-rope. It would be blashemy for the Nazis to try by prayer to nake God an accomplice of their crimes, and ry to 'actuate' or mobilise God."

When nations fight in order to make ew conquests or in order to retain old ones iod may really find it rather difficult to hoose between the two. In His dealings vith humanity He has no reservations as Messrs. Churchill and Roosevelt have in their ıtlantic Charter, or as in Mr. Smutts' housıg scheme. Mankind, white, yellow, red, lack, is all one to him. So is the animal ingdom. When man goes pigeon shooting, oxhunting, fishing, or pig-sticking, it should be as offensive to God as when man goes bullying and beating down other men into subjection. He would want all His creatures to live and let others live peacefully.

If they don't they will reap the consequences. A Cabinet of statesmen, a herd of elephants, a covey of birds, or an ant-heap are of equal value in His eyes. He cannot deem the human race, or any portion of the human race, as greater than any other. And if the whole race is wiped out in one sweep, it would not be a loss to Him. There are too many creations of His, on earth, air, and the sea, numerous other planets, and solar systems without end, which demand His attention, that He may not miss the absence of the human race on this small globe of ours, just as we ourselves do not miss the prehistoric man or ante-deluvian monsters.

Editor.

MARRIAGE

Mr. N. NANJUNDA SASTRY, B.A., of AKASHVANI, the popular Secretary of the Mysore Journalists' Association with Sow. NAGARATNAMMA daughter of Mr. NARAYANA RAO of Honnavalli on the 2nd inst. at Mysore. The reception was adorned with Music by the Artistes of the AKASHVANI. A Dinner arranged in this connection was largely attended.

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DO YOU KNOW?

The Solar year is the actual time required for the earth to make one complete revolution round the sun. This time is 365 days, 5 hours, 48 minutes and 46.4 seconds. But the year is reckoned at 365 days only; hence it loses 5 hours, 48 minutes and 46.4 seconds each year.

In four years this loss will amount to 23 hours, 15 minutes and 5.6 seconds. To make up for this loss, a day is added to the calender every fourth year, which is called the leap year and contains 366 days, the added day being the 29th of February.

This addition puts the calender ahead of Solar time by 44 minutes and 54.4 seconds every four years, and in 100 years by 18 hours, 42 minutes and 40 seconds. By omitting leap year in every hundredth year, we lose 5 hours 17 minutes and 20 seconds.

In 400 years this loss is 21 hours, 9 minutes and 20 seconds. To balance this loss every 400 th year is made a leap year. No century will be a leap year unless a multiple of 400. This then puts the calendar ahead by 2 hours, 50 minutes and 40 seconds in 400 years. Hence to balance this, leap year will be omitted in the year 4000.

Calendar repeats every six or eleven years. The years excepting leap years begin and end on the same day of the week.

"HINDU LAW IN MYSORE."

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LATEST OPINIONS

1 The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are full of erudition. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clear propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay

2 ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal' Madras.

3 . It is interesting to note that in regard to women's rights the Mysore Act has anticipated by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras.

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THESE HOSPITALS

" The Duke of Buckingham (who was the Governor of Madras from 1875-1880), was greatly interested in the working of the Chatty filter (three earthen pots placed in a stand one above the other, the topmost containing sand, the second charcoal and the lowest the receptacle for the filtered water.) He never passed one without close inspection. One day he stopped short in a hospital before a filter. The upper water-pot was full of water which was percolating in orthodox fashion through the perforated bottom into the chatty containing the charcoal. The ducal hand sought the sand to make sure that it was there. Instead of sand it grasped a mass of sodden muslin, which was drawn out before the astonished gaze of the assembled party! The hospital peon, it appeared, knowing the way of the waterman (who was accustomed to pour water straight into the lowest pot) had been in the habit of keeping his best turban in the dry waterpot at the top, which was filled with water as per hygienic rules on the day of the Duke's Visit! "

A TIP TO C. R. CHARYAR

" Baber was near Sikri (Feb 1527) preparing for the decisive battle with Rana Sanga (of Chitor) when perhaps as a prophylactic or propitiation to the God of victories who could scarcely favour a Muslim who indulged in forbidden vice, he suddenly determined to carry out long-deferred repentance. He sent for all his gold and silver drinking cups and smashed them in pieces and gave the fragments to the poor. 'I renounced the use of wine' he said, 'purifying my mind.' Three hundred of his followers did the like, and the store of wine in the camp was poured out upon the earth, and an alms house built upon the spot." S. L. P.

THE MAHRATTA

Baji Rao II (the last of the peshwas) " was a very handsome man with a perfectly gentlemanlike air and manner. His appearance had more elegance than dignity.....His whole deportment had that unexerting character which I never saw but in those who had long familiarity with superior station, and very seldom in any who had not hereditary claims on it. I have now been presented to three chiefs of nations—George III, Napoleon, and Baji Rao II,—and in manner and appearance I must prefer the Maharatta!" MACKINTOSH.

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HONEY FOR HEALTH

If the value of honey were to be fully realised, the quantity at present produced for consumption would undoubtedly be more than doubled, writes Mr. F. A. Deale, a South African Agricultural officer. In America, he says, the consumption of honey amounts to approximately 8lb. per head per year, and in England to approximately 4 oz, whereas the consumption per head in South Africa can hardly be calculated in ounces.

In America much prominence has been given to honey by the medical profession, with the result that, in that country, it is regarded as a valuable nutrient and stimulant

THE SUGARS IN HONEY

The value of honey lies chiefly in the fact that the sugar in it is present in a very simple form. Besides sugar, honey also contains acids and mineral salts required by the body. Some of the sugars found in honey are: cane sugar (sucrose) grape sugar (dextrose), and fruit sugar (levulose.)

In the honey, the last-mentioned two kinds of sugar already exist in converted form, with the result that they can be assimilated by the blood as soon as they have been consumed, whereas cane sugar must first be converted by the gastric juices before it can be taken up by the blood.

According to analyses, honey contains approximately 75 per cent of sugar already converted, and approximately 2 per cent of cane sugar. Since most of the sugars in honey consequently require hardly any digesting (although honey ranks high in caloric and energy values) they can directly be taken up in the blood stream. and, the body will immediately derive the fullest benefit.

AN ENERGY FOOD

No germs can exist in honey which is highly hygroscopic, i. e., moisture-absorbing. All germs which find their way into honey are immediately destroyed when the moisture in their bodies is extracted by the honey.

Honey contains mineral salts essential for good health.

It is a palatable food.

It is an energy-producing food.

It has a healing effect in cases of indisposition of a light nature, such as affections of the chest and the throat, etc.

In his book "Honey for Health" Sir Arbuthnut Lane, of the Lady Margaret Hospital, writes as follows: Honey is a food full of energy and therefore stands high as a producer of stamina and strength. Those who had honey in their daily diet may be assured that they are adding to their capacity to work with hands and brain. If every traveller would ask at his hotel for honey with his porridge or cereal foods, he would be far more fit to tackle the day's work. Honey has practically no waste matter in it. Extracted honey is one of the few foods that is all food and is easily digested."

In order to encourage beekeeping and the production of honey in South Africa, the Department of Agriculture and Forestry has created a special section in the Division of Entomology to serve the interests of agriculture.

This section has an experimental apiary near the Union Buildings, Pretoria, where experts are able to do research work in connection with bee problems

LIFE OF LAMAS IN TIBET

If some one intending to go exploring in Thibet were to ask me for a bit of advice I should say at once: Get on the good side of the Lamas. Such is the advice of Captain Noel, the official photographer to the last Everest expedition.

During both of the Mount Everest expeditions we got along quite well with the red and the yellow gowned monks, and that, I should say, was one of the important elements in accounting for the measure of success we achieved making during the second expedition in 1924 the world's record for mountain climbing, in the ascent to within 600 feet of the final summit of the highest mountain.

THE LAMAS

The Lamas are the absolute rulers of Thibet, and the kind reception you get in the country rests with them. Hence the necessity to get on sympathetic terms with them.

You will think that required a good deal of patience. These strange monks of Thibet are surely fantastically alien and represent a kind of life and national organization almost incomprehensible to the European mind. Still, together with much that was extremely repelling, they conjured moods of a singular beauty.

MONASTERIES

The monks number a third of the male population of Thibet. One out of every three boys in each family is given by his parents to a monastery, and he becomes a monk. The lamassaries are about the only building of size or importance in the country. The Thibetan is required to give one third of his produce of barly—the only crop he can grow— of yaks and of sheep to the support of the lamas.

POLYANDRY

When you get into the country you begin to understand the sense of all this. Among the Thibetans the males are ten times as numerous as the females. Hence the great number of monks. Even with a third of the men immured in the monasteries the Thibetans have to resort to polyandry. Each woman has several husbands, usually brothers. It may be observed in passing, that this kind of family arrangement works quite harmoniously. There is no clash of husbands. As a general thing, one husband is at home while the others are away for their protracted sojourns among the hills. The men live up there with their flocks for regular periods, and on this economic factor is built a family arrangement of one husband at a time.

A MONK'S UNIVERSE OF DISCOURSE

The Thibetan monk believes in a most incredible collection of devils and takes his belief with the most matter-of-fact seriousness.

I hit off a very friendly acquaintance with the head lama of one of those beautiful monasteries situated on the top of a mountain. Ordinarily a lama will discourse with you only on the most superficial subjects. Through your interpreter he speaks of the condition of the weather, tells you you are looking well and makes complimentary remarks about your personal beauty. We were constantly congratulated upon the colour of our hair, particularly the blond ones among us. The lamas expressed the greatest admiration for the kind of hair dye they supposed we used. It is very seldom that they come to the subject dearest to their heart—their religion.

SUPERSTITIOUS ATMOSPHERE

And yet, you become habituated to these superstitious freaks of mind. You sense the mood of the country so keenly that the legions of devils begin to take an actual place in your mind. Everywhere you go you see endless chortens. These are stone monuments erected to keep the evil spirits in the ground. If a Thibetan encounters a mishap, falls and breaks his leg, say, the explanation is that the goblin which lives in the earth at that particular point came out and caused the trouble. Thereupon a chorten is erected to keep the spirit from getting out again. It is a sort of stone altar with many carved inscriptions of sacred Budhist phrases. Thereafter passers-by throw stones on top of the chorten or on the shelves along its side, or around its base, the better to keep the goblin down.

THEIR GENTLENESS

The one thing about the lamas that catches your immediate sympathy is their gentleness. On the whole they, and the Thibetans at large are extremely kind. They are almost fantastically humane towards animals, especially wild creatures, although there is the inconsistency of their being harsh with their beasts of burden. This however, is to be observed among all people who depend upon pack trains for their transportation. They are cruel at times towards human beings although much less so than the Indians, and especially the Chinese.

UNIVERSAL LAUGHTER

A visit to a lamassary is an intrusion into a place of serenest joy. Nor is it entirely the solemnity of mystical peace and contemplation. You hear laughter on all sides, from the boys attached to the monastery—little fellows clad in lama robes of

(*Continued on page 3*)

"MANASA"

It does not refer to Brahma's lake. What exactly it refers to as the title of the Annual of the Psychology Association, we have been unable to guess, and have felt too shy to enquire.

Psychology with a separate altar of its own in the Temple of Learning is a contraption of that "Old Man of the Sea," Sir Brajendranath Seal, who has left his mark on the politics as well as the University of the State. When he set up this branch of study and created a professorship for it, one thought that the "Old Man" wanted to wangle a job for a bright youngster. But when one hears that its studentship runs into hundreds, and that it has all the paraphernalia of academic individuality such as an Association of its own, and a literarary organ of its own, one's respect for the subject grows.

THE MANASA is a publication issued by the Psychology Association of the Maharaja's College, Mysore, through an Editorial Board of pre-graduate and post-graduate students. It consists of a number of contributions of singular merit on a wide range of subjects.

Appropriately the first place is given to the Inaugural Address delivered before the Association by that distinguished student and versatile civilian Mr. Guru Dutt. Then follows an interesting article on William McDougall, one of the pioneers of the Science of Psychology, by Mr. P. V. Satyanarayana. "Practice Introspection" by Mr. K. Bhaskar refers to the example of Mahatma Gandhi, and pleads for the practice of introspection to unable one to discard prejudices, eradicate fear, and develop self-confidence and moral strength in its stead. In an article on "National Government for India," a psychological necessity," Mr. B. Vyasa Rao elaborates the pithy statement that "Any nation cannot submit to one power, and fight another simultaneously."

"The mind in civilizaton" by Mr. S. Krishnamurthy exposes the fact that in spite of all the civilization, man has continued to be a savage." In a forceful article on "Peace, a mirage," Mr. K. N. Srinivasamurthy, argues that from 1469 B.C. to 1943 A. D. there have been 296 years of peace, and 3110 years of war, that from 500 B. C. to 1925 A. D. Greece, Rome, Central Europe, Germany, Italy, France, Great Britain, Neatherlands, Spain, and Russia have taken part in 802 regular wars, and that peace is only a rainbow chased by the pacifists. Next Mr. N. Ramanuja Iyengar deals with the psychology of "Autograph hunters," and Mr. C. V. Nagappa investigates the instinct of inferiority in men and its possible cures. Mr. N. N. Swamy deals with the possibility of curing certain ailments of the body by psychological methods. Another notable article is by Mr. E. R. Srikantiah urging the need for investigating into psychical phenomena. In a rather technical article Mr. M. N. Thirumalachar deals with "Intelligence and its analysis." In the last two articles Messrs. D. S. Dattatreya and M. Visweswara deal with the subject of "Advertising," and "Karuna as a Rasa," respectively.

It is a goodly collection of essays, many of them thought-provoking, by adolescent pens, but of adult standard, and of interest to the general public no less than to the student world. One omission, however, we may as well refer to before closing. One or two contributions from lady students would have given added grace to the collection. We trust the omission will be rectified in future issues. *Editor.*

(*Continued from page 2*)

red or yellow who play about much as children in any land—and from the adult lamas who swarm about. They almost kill themselves laughing at your strange appearance. Laughter, indeed, is univeral in Thibet, especially when a white man comes around.

WILD BEAUTY

In spite of all its dirt and grotesque superstition the mood of the lamassary fastens itself upon you. It is usually a large and architecturally striking building, perched with the most skilful art on a high crag. You get a tremendous view of the wild beauty of surrounding plateaus and mountains.

MYSTIC TOUCH

And then there is an indefinable something that creeps upon you, a magic intangible mysticism. You know that these lamas are regarded as being possessed of tremendous power of mysticism, of every manner of occult gift. You cannot learn anything about these matters from them. They do not talk about them. And if as if by some telepathy, you feel it you sense strange things in their minds. The lamassary seems alive with strange and hidden mysteries of the spirit!

The Rationalist.
Monday 13-12-1943.

"AROGYA DARPANA"

Some forty-eight years ago an enlightened Governor of Madras, Lord Ampthill, opening the King Institute of Preventive Medicine made the following notable pronouncement:

"The Mohammadan conquests brought back to India much of the medical knowledge which had been lost for centuries, and we have proofs that the Mughul rulers were great sanitary reformers in the magnificent water works which still exist and perform their functions at various places in the north of India. Now the British rulers of India have been bringing back yet more of the knowledge which *emanated from this country centuries ago*; and when we undertake municipal water supply schemes, with filter beds and hydraulic pressure, when we build hospitals and establish medical schools, when we promulgate regulations to check the spread of plague, or when we impose on local bodies the duty of watching over the health of the people, we are not introducing any modern innovations or European fads, but merely doing that which was done centuries ago, and again centuries before that, but which has long since been forgotten by all except the historian and the archaeologist. The study of these questions brings out the truth of the old saying that there is nothing new in the world. Now this saying is even true as regards preventive medicine, which we are apt to regard as one of the most recent discoveries of modern science. Colonel King gives clear proof that the ancient caste injunctions of the Hindus were based on a belief in the existence of transmissible agents of disease, and that both Hindus and Mohamadens used inoculation by small-pox virus as a protection against small-pox; and certain it is that long before Jenner's great *of vaccination*, this art of inoculation was used for a while in Europe, where it had been imported from Constantinople: and knowledge of medicine which flourished in the Near East at the commencement of the Christian era emanated, as I have already shown you, from India."

The noble Lord added "I cannot refrain from mentioning yet another of Colonel King's interesting discoveries, which is that the modern plague policy of evacuation and disinfection is not a bit different from that enjoined in the ancient Hindu Shastras."

And earlier still, exactly 61 years ago, Dr. Furnell, Sanitary Commissioner of Madras, most vigorously supported the claims of Hindu Medicine as one of the most ancient and the most advanced sciences ever cultivated in the world. Speaking of the importance of drinking unpolluted water he said that "as the ancient Hindus were superior to all others in other respects, so also were they superior to the others in recognising the importance and value of *water*, as well as in insisting upon preserving the water from filth of any kind whatever." He added that in his address to the Convocation in 1879 he had said that Hindu physicians were unrivalled in all branches of medicine at the time when the Britons were savages and used to go about quite naked. He then discribed the instructions contained in the Hindu medical works with regard to the use of water, which, he said, *were most remarkable.*

Despite testimonies such as the above the revival of Indian Medicine in the country at large has been a thing of slow gestation. Medical Departments and Medical Colleges run by men ignorant of the valuable contents of the medical works of the land, let loose on the country doctors who are often no more than quacks, and who serve as but selling agents to importers of foreign drugs with outlandish names and of exorbitant costs. And while they themselves play such a questionable role, they have the impudence to dub practitioners of Indian and Moslem

In the face of such sublime ignorance on the part of those who ought to know better, the following observations by competent western savants are of all the greater value.

"The ancient Hindus attained as thorough a proficiency in medicine and surgery," says Professor Wilson, "as any people whose acquisitions are recorded. This might be expected, because their patient attention and natural shrewdness would render them excellent observers, while the extent and fertility of their native country would furnish them with valuable drugs and medicaments. Their diagnosis is said, in consequence, to define and distinguish symptoms with great accuracy, and their *Materia Medica is most voluminous.*"

And Sir William Hunter refers to the scope of Indian medicine. "Indian medicine dealt with the whole area of the science. It described the structure of the body, its organs, ligaments, muscles, vessels and tissues. The Materia Medica of the Hindus embraces a vast collection of drugs belonging to the mineral, vegetable and animal kindoms, *many of which have now been adopted by European physicians.* Their pharmacy contained ingenious processes of preparation, with elaborate directions for the administration and classification of medicines. Much attention was devoted to hygiene, regimen of the body, and diet."

Adds Mr. Weber, "In Surgery too, the Indians seem to have attained a special proficiency, and in this Deparment European surgeons might, perhaps, *even at the present day,* still learn something from them, as indeed they have already borrowed from them the operation of rhinoplasty," or operation for improving deformed ears and noses and forming new ones.

That all this vista of Indian attainments should remain a sealed book in the Medical Schools and Colleges throughout the country, and that the instruction imparted there should be like the blind leading the blind, and not only that, that even the instruction in the semi-starved Ayurvedic Colleges should be given a Western twist under half-educated allopaths is indeed ignoble.

Years ago His Highness The Maharaja of Gondal, that enlightened and scholarly Ruler of Cathiawar, wrote a book on Ancient Indian Surgery which should be an eye-opener to all Indian Governments and medical men.

Editor.

(To be continued)

(Continued from page 7)

Most of the States have uni-cameral legislature. True there are two chambers in Gwalior and Mysore But the popular of them is not the law-making body but is only a consultative and ventilating chamber.

All the legislatures contain nominated and official elements. The proportion could be seen from the following figures.

Name of the State	*Nominated.*	*Elected.*
Baroda (Dhara Sabha)	18	37
Gwalior (Samantha Sabha)	30	20
Hyderabad (Legislative Assembly)	43	42
Mysore (Legislative Council)	24	44
Rajkot (do)	20	40

The system of Repesentation is direct except in Aundh and another State where it is based on local Panchayats and District Boards. Members are generally elected by territorial constituencies. A few of the States, such as Mysore and Rajkot, have introduced communal electorates. Hyderabad has an unique feature in discarding territorial constituency and adopting representation on occupational basis. This is also called Functional representation.

Thus we see some of the Indian States have really introduced administrative and constitutional reforms. When big and progressive States have come forward with such liberal measures, others must follow suit, either singly or forming themselves into groups for purposes of administrative convenience.

Without going further into the question of reforms in other states I now deal with the question of their Sovereignty,—how far they are Sovereign Bodies.

NOTABLE SAYINGS

"Any man of even moderate ambitions could attain any given aim which he set before him with unremitting effort and enduring to the end. They come to the place where they turn back. They may have killed the dragon at the first bridge, and at the second, perhaps even at the third, but the dragons are always more formidable the further we go. Many turn back disheartened and very few will meet the monsters to the end. Almost none is willing to have a try with the demon at the last bridge, and if he does he has won for ever."

JOSEPH CHAMBERLAIN.

"Politics is the art of being wise for others: Policy is the art of being wise for oneself."

"I have observed that in general men are less mourned by their families in proportion as they are the more mourned by the community."

"I have often thought that he whom God hath gifted with a love of retirement, possesses as it were an extra sense."

"Would you through-out life be up to your century, always in the prime of man's reason, without crudeness and without decline, live habitually, while young, with persons older, and, when old, with persons younger than yourself."

BULWER LYTTON.

"One doesn't quibble while men decay and starve."

WELLS.

"From end to end of Africa a white man's honesty is rarer than diamonds or gold."

NEVINSON.

"The power of intellect and science, the power of beauty, the power of social life and manners, and the power of conduct are the great elements of our humanisation."

MATHEW ARNOLD

"HINDU LAW IN MYSORE."

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'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal' Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras.

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MATTERS OF THE MOMENT

Mr. T. S. RAJAGOPIENGAR, M.A., LL.B., writes:

THE INDIAN STATES—*In the series of articles I have so far written, I have dealt with the various questions confronting India under the title "The Issue," the vicissitudes of public life and how party system is conducted in India under "The Public Life," and the move to divide India under "Pakistan —its genesis."*

In the present series of articles I write about the Indian States, particularly dealing with the constitutional reforms that are introduced therein, their right to sovereignty, their relationship with the paramountcy, and the necessity or otherwise for introducing full Responsible Government in the States.

In its political structure India is divided into British India and the Indian States. The latter are nearly 600 in number, exhibiting vitally different characteristics and being in all stages of development. About 13 of the states are entitled to 11 guns and more and to the prefix "His Highness." While some big states deal directly with the Viceroy through their residents there are other States, smaller in size and influence, which are under agents to the Governor General, and still others which are in political relations with the local governments. The rulers of 109 states, including Hyderabad, Mysore, Baroda, Kashmir, Gwalior, and Travancore are entitled to a seat in the chamber of princes; 128 are repesented by 12 of their own order elected by themselves; and 327 are estates and jagirs often consisting of a few acres. As such it is not my intention to deal with the constitution of every State and jagir. I shall deal with only a few of the progressive States.

The introduction of responsible government in the provinces on April 1st of 1937 and the acceptance of ministries by Congress in these provinces a few months after, was the signal for a political storm in the Indian States. Resulting on this as well as the advice given by the Viceroy, a number of Indian States have announced political and constitutional reforms. These reforms range from mere modernisation of the administrative machinary and the introduction of the representative Government in Local and Central Government, to the introduction of diarchy and, in one instance of almost full responsible Government. In Cochin, which is the first Indian State to introduce diarchy, the announcement clearly states "Though the administration of these departments will be merely carried on in accordance with the advice of the Minister, it is necessary that the Maharaja's prerogative should be preserved un-impaired." One of its ministers is to be appointed from among the elected members of the legislature. He is styled *Minister for Rural Development*. Nothing is said about his responsibility to the Legislature. But it is made clear that he must carry on the administration of his department in consonence with the wishes of the Ruler and the Dewan. The Rajkote Scheme contemplates the appointment of two of the ministers from among the elected members of the Sabha who will be in charge of the department of Education, Medicine, and Local Self Government and who shall be removed on a vote of No Confidence by a three fourths of the majority of the Sabha or when it appears to the Ruler expedient to remove in the Public interest. The three-fourths majority of the legislature, one-third of which is nominated and two thirds elected means that the Ministers cannot be removed even if all the elected people want to remove. The Baroda Act contemplates the appointment of a Minister from the Non Official members of the Dhara Sabha. He may not be an elected representative, much less is there any responsibility attached to him. And the Gwalior Proclamation hopes to select in course of time one minister from among the members of the Praja Sabha. The Mysore Scheme makes provision for the appointment of not less than two ministers from among the elected members of the legislature. It expressly rules out the responsibility either of the part or of the whole of the executive—to the legislature. The Aundh constitution goes farthest and makes it incumbent on the Ruler—after the transition period of two years is over—to appoint only such ministers as would possess the confidence of the State legislature.

(Continued on page 5)

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NOTABLE SAYINGS

"Fame is not popularity, the shout of the multitude. It is the spirit of a man surviving himself in the minds and thoughts of other men, undying and imperishable." HAZLITT.

"There is no sight more wonderful than the crescent sweep of the Ganges on a bright morning, when Benares is at prayer!"

"Everything connected with the worship of Jagannath is symbolical. The approach to the shrine of Jagannath is by avenues corresponding to man's life in the exterior and interior worlds. First there are the snares of the senses, portrayed by paintings and sculptures which your missionaries describe as of "appalling indecency." Until a man is master of his gross body, he cannot see God-head.

"But remember that we are only at the exterior threshold of the divinity symbolised by an earless, legless block of wood about a yard high, which is Jagannath. If the worshipper be blinded by his carnal appetites in these outer courts, he must return and compose his mind, for he is not worthy of the God.

"Only with undistracted sense may he enter the Dancing Hall where the Devadasis portray the rhythms of creation, not any longer in stone or paint, but in their living bodies. That is the second stage. From there the worshipper passes to the Audience Chamber where the eyes grow accustomed gradually to the Light Invisible."

YEATS BROWN.

NOTABLE JUVENILE SAYINGS

The expression "Chance my arm" means "Will you marry me?"

The chief industry of Ireland is fighting.

A waif is a person who has no home and is kept together by a large home.

Lucre is a kind of drink. Some people call it filthy.

MONKEY TRICKS AND MIRACLES

O. M. means on the make. Lots of politicians get these letters.

Hargreaves invented an improved machine for spinning cotton threads. He called this a jenny, in honour of his wife. Crompton also invented a similar machine. He called it a mule.

Gorilla warfare means when the sides get up to monkey tricks.

The objective of "he" is "she."

A miracle is somthing that mother doesn't understand.

The horse you bet on is called a cert; if it loses, it is called a dead cert.

Magna Carta provided that no free man should be hanged twice for the same offence.

Distinguish between mass and weight. Mass is when you buy a sack of potatoes and weight is when you carry it home.

The Cingalese are people who never marry.

BREACH OF RATIONING RULES

VISCOUNTESS ASTOR FINED

LONDON.

Viscountess Astor, M P, wife of Lord Astor, the Proprietor of *The T[illegible]* was fined £50 with £10 costs at Bow Street, the other day, for attempting to acquire rationed goods from U. S A

Prosecuting for the Board of Trade, the Solicitor, W S Bourne said that Viscountess Astor wrote a letter to Mr Yandel, the American Red Cross Chief in Britain, to secure from America a number of articles as silk stockings, gloves, evening shoes, dress with collar and evening gowns Lady Astor made a statement to the effect that she had no idea she was doing anything wrong and certainly nothing to impede the war effort, and expressed her regret at the breach of the order.

The Magistrate, Herald Mackenna, sentencing her as above, commented as follows

" It is very astonishing that a lady who has been for a great number of years an important figure in the House of Commons should be so completely ignorant as to do a thing of this kind it is the depth of ignorance and a degree of carelessness which is startling!"

QUININE

It is just 300 years since the Countess of Chinchona discovered the secret of relieving fever stricken sufferers by the use of a powder made from a bark found in Peru. When naming the plant from which the powder is made, Linnaeus, the great naturalist, called it chinchona, though nowadays the powder itself is usually known as quinine, from its native name.

Of European countries, Spain was the first to use quinine, for Peru was one of her colonies A little later it came to England, where it was first known as the ' fever " powder. Its Peruvian native name, " china-china," also came to this country, brought probably by some of our great sea-captains. This led to a misunderstanding. Peaple thought that quinine came from the Far East and many called it the Chinese powder.

Probably no drug has done more towards saving human life and relieving suffering than quinine. It has helped, too, to add enormously to the prosperity of mankind and to our knowledge of the world.

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HENRY FORD

Is Henry Ford the greatest joke of his time or the greatest man of his time? Or is he, perchance, both? Let us equivocate and call him the most extra-ordinary man of his time, for he is that beyond all challenge. Whether we laugh at him or wonder at him he is equally astonishing. He is like that child-man of Plato, who sees all the bewildering spectacle of life with the unsophisticated intensity of a first vision, and with a mind that plays about the amazing revelation with the magnificent freedom of ignorance touched with genius. Hence the strange mingling of folly and wisdom with which he perplexes the mind. He belongs to no known category, conforms to no school of thought, acknowledges no sanctions except the emperical convictions which his own vision of the facts imposes on him. "History is all bunk," he said when he was once under examination in a libel action, and the comment represents his attitude to learning and the learned. He has carved himself with his own jack-knife and he has yet made such a surprising success of the job that he is tempted to think that the jack-knife is all that is necessary to solve the problems of life, and that making a new heaven and a new earth is as simple as building a new factory!

It is not that he is vain, or even self-important. The hurry of his spirit leaves him no time for moods of self-admiration or complacency. He does not exalt Henry Ford or think of him as an exceptional person. He wants to see all America and all the world filled with Henry Fords, their barns bursting with plenty, their roads black with their motor-cars, their lives saturated with the sunshine of universal benevolence. He combines, in a degree perhaps never before equalled, and certainly never excelled, the qualities of the man of action and the visionary. To think of him only as an astonishing manufacturer of machines is wholly to misunderstand him. He is a man who has had an apocalyptic vision, and though it was only a vision of a steam engine on the roadside it illuminated the whole of life for him.

REALIST AND VISIONARY

He was a young farm-boy of twelve when he saw that steam engine lumbering along a road in Michigan and learned from the companionable engine driver the mystery of its being and the range of its powers. No more momentous lesson was ever given on the roadside, for it inflamed a singularly receptive mind with a gospel which, however homely, is not unworthy. It was the gospel of taking the load off the back of labour and transferring it to steam and steel. In the beginning the gospel had a personal application. Young Ford did not like farm work, and he did like machines. All his toys had been tools, and now, with the vision of that steam engine, he was seized with the idea of emancipating the farm labourer by the aid of machinery.

It was to be many years before that idea materialised in the Ford tractor. His boyish experiments to apply power to machinery, stimulated anew by his first contact with the Otto gas engine, became diverted from the fields to the roads, from tractors to road cars, and in 1893 he emerged triumphantly from his apprenticeship when he drove the first gasoline buggy that he ever built through the steets of Detroit.

But the point is that his mechanical passion was then, as always, related to ideas. His realistic grasp of material facts had the momentum of a social purpose. He was less concerned to invent a piece of machinery than he was to invent a new and more efficient way of life. It is this mixture of the mechanical and reforming motives that makes Mr. Ford so baffling, often so hilarious, and always so engaging a figure. He applies the philosophy he has learned in the tool shop to the whole complex issues of human society with a naive directness that sometimes smacks of genius and sometimes of infantile credulity. His self-assurance is the self-assurance of a child, fortified by the completeness of his mastery over the concrete problems of his business.

That mastery has the signature of transcendent genius. What ingenuity of our time, for example, compares with that amazing device of the moving workshop? In its way it is as fine a claim to immortality as the discovery of Neptune. We can picture it coming to birth. I conceive Ford standing in his sheds, watching his workmen at their tasks, moving about here and there, now for this, now for that "part," the clock recoding inexorably the wasted footsteps and the wasted labour. All this waste, he sees, goes into the price of the commodity, making it dearer while making the return to labour less profitable. How to save those wasted footsteps and that wasted time is the problem. Save ten steps a day only, he says, for each of 12,000 employees, and you will have saved fifty miles of wasted motion and misspent energy! You will have put that energy into production, lowering the price of the commodity, while at the same time increasing the value of the worker. But how to do it? And we see him, as it were, with a leap of the mind conceive the idea of a moving workshop, so adjusted that the material comes to the hand of the worker as he needs it instead of the worker going to the material!

(To be continued.)

The Rationalist.
Monday 20-12-1943.

"AROGYA DARPANA" *

II

In our last issue we made reference to surgery in Ayurveda. It is our ignorant fashion to look upon that system as unscientific. An English historian has however stated, "The surgical instruments of the Hindus were sufficiently sharp, indeed, as to be capable of dividing a hair longitudinally." We do not suppose that a Major General of the I. M. S. handles anything sharper.

Another historian states, "The surgery of the ancient Indian physicians was bold and skilful. They conducted amputation, arresting the bleeding by pressure, a cup-shaped bandage and boiling oil; practised lithotomy: performed operations in the abdomen and uterus; cured hernia, fistula, piles; set broken bones and dislocations; and were dexterous in the extraction of foreign substances from the body. The ancient Indian surgeons also mention a cure for neuralgia, analogous to the modern cutting of the fifth nerve above the eye-brow."

Their surgical instruments were most carefully made, and students were trained by means of operations performed on wax spread on a board, on the tissues and cells of the vegetable kingdom, and dead animals. Their practice of physic embraced classifications, causes, symptoms and treatment of diseases, diagnosis and prognosis.

We are told that there is in the Royal Library at Lucknow a work on veterinary art which was translated from Sanskrit by order of Giasuddin Mahamad Shah Khilji. This book was translated as early as 1381 A.D. from an original by Salotar, a teacher of Susruta. Arabic writers name a number of the principal medical works of Sanskrit as having been known and translated at Bagdad in the 9th century. These works comprise all branches of medical science, surgery included, and contain numerous instances of accurate observation and judicious treatment.

In the reign of Harun-ul-Rashid, Hindu Medicine was not only valued by the Arabs, but Hindu physicians were actually invited to Bagdad. One Hindu physician journeyed from India to Iraq, cured Khalif Harun-ul-Rashid of an illness, and translated a work on poison by Charaka from Sanskrit into Persian. Indeed Bagdad received Indian Medical science in two ways, partly by direct translation from Sanskrit into Arabic, and partly through Iran where Sanskrit works had been translated into Persian, from which they were translated into Arabic.

The Hindus were the first nation in the world to establish hospitals, and for centuries they were the only people in the world who maintained them. Fa Hein, the Chinese traveller, speaking of a hospital he visited at Pataliputra in the reign of Chandragupta early in the 4th century says, "Hither come all poor and helpless patients suffering from all kinds of infirmities. They are well taken care of, and a doctor attends them, food and medicine being supplied according to their wants. Thus they are made quite comfortable, and when they are well they may go away."

The earliest hospitals in Europe were opened only in the 10th century.

The Ayurvedic physicians of old made mercurial remedies a speciality, and were the

* By Sri Pandit Sivakumaraswamy, Bangalore

first in respect of internal administration of metals generally. They knew how to prepare sulphuric acid, nitric acid, and muratic acid; the oxide of copper, iron, lead, tin and zinc; the sulphuret of iron, copper, mercury, antimony, and arsenic; the sulphate of copper, zinc, and iron, and corbonates of lead and iron. "They cut for the stone, couched for the cataract, and in their early works enumerate no less than 127 sorts of surgical instruments.

"If the physicians of the present day would drop from the pharmacopoea all the modern drugs and chemicals, and treat their patients according to the method of Charaka, there would be less work for the undertakers, and fewer chronic invalids in the world," says an American medical man.

The Vedic Aryans were content with about a hundred plants of which soma was the chief, and the hymns regard this number as sufficient for the purpose of perfect health. This limited pharmacopoea continued to swell through subsequent centuries, and 800 plants were in use when Susruta recorded their properties and uses. The rise of Buddhism, and the Greek and Mahommadan invasions led to additions and deletions out of the list, so that Dhanwantari mentions 490 medicinal plants.

In the 19th century, the East India Company did give an impetus to the study of Indian medicinal plants. But the growth of English education among Indians, and erection of hospitals under the control of the Indian Medical Service versed only in western medicine, built up an anti-Ayurvedic atmosphere through-out the land. whose evil effects are only just recently coming to be slowly revised.

Editor.

(To be continued.)

DETECTING GOLD

People who have the power of detecting the presence of hidden springs of water, that may be deep under ground, are by no means rare. The water diviner walks with a hazel twig between his hands, and when he is passing over water the twig shows sudden movements.

Only one man has discovered a power of divining gold. He is Mr. Frederick Stone, who comes from a long line of Devonshire farmers. Instead of a twig, Mr. Stone uses a piece of ordinary clock spring.

During a recent visit to South Africa, he came with flying colours through tests devised by the Geographical Survey Department. In one of these he passed near six sacks filled with sand, in three of which small quantities of gold had been placed. Without hesitation he picked out those containing gold. However the sacks were mixed up, he always found the right three. Then he was taken to a group of prospecting shafts in some of which gold was known to exist. He instantly found where the gold was and declared other shafts useless.

If clock springs do this kind of thing, one wonders how Mr. Stone's watch behaves when he passes the Bank of England!

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PRESERVATION OF MONUMENTS

RENOVATE, NOT INNOVATE

H. H. The Maharaja, in the course of a reply to a Civic Address at Belur made the following observations:

"The Sri Chennakesavaswamy Temple of Belur is one of the greatest architectural and sculptural assets of Mysore. We must regard it as a priceless heritage and preserve it with the utmost care and attention. In His late Highness Sri Krishnaraja Wadiyar of revered memory, a love of art was combined with deep religious devotion and he took personal interest in the renovation of the temple and also of the other outstanding monuments of Hoysala architecture at Halebid. The installation of his Bhakta Vigraha in the precincts of the temple is an appropriate symbol of his devotion to ancient art and religion, and a token of our gratitude to him for what he did to preserve it for us, and for posterity. The deterioration of ancient monuments is due not merely to the ravages of wind and rain through the ages; it is also the result of neglect and, what is more distressing, of thoughtless spoliation. The task set before the committee was to renovate, not to innovate, and as a result of the work so far carried out, the splendour of design and wealth of decoration which have made this temple famous can be perceived in clearer relief. At the same time, the entire precincts of the temple and its immediate surroundings have been tidied up. Enlightened public opinion and vigilance are necessary for the preservation of historic edifices, and it is to local institutions like your Municipal Council that one should look to create the necessary public feeling which would make the care of the monument a matter of duty and of pride. I wish to see the work of renovation completed according to programme as early as possible so that the architectural excellence of the temple may be preserved for generations to come!"

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Advocate, Bangalore City.

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Mr. T. S. RAJAGOPALIENGAR, M.A., LL.B. writes:

The policy of the British Government towards the States has changed from time to time, passing from the original plan of non-intervention in all matters beyond its own ring-fence to the policy of subordinate isolation initiated by Lord Hastings, which in its turn gave way before existing conception of subordinate co-operation with the paramount power. The following extract from the despatch of the Indian Government to the Resident at Hyderabad dated 4th February, 1804, explains Lord Wellesly's policy towards the Indian Princes:—"The fundamental principle of His Excellency the Governor General's Policy in establishing subsidiary alliance with the principal states of India is to place those states in such a degree of dependence on the British Power as may deprive them of the means of prosecuting any measures or of forming any confederacy hazardous to the security of the British Empire, and may enable us to preserve the tranquillity of India by exercising a general control over these states." Those who argue and say that these Indian States have no sovereignty and that they are merely vassals and fiefs in an indeginous species of fuedalism quote a few words of the past Viceroys without proper context. For instance, they quote Lord Canning to say:—"These patches of Indian Governments serve as a break-water to the storm which would otherwise have swept over us in one great wave"; he further observing:—"It was long ago said by Sir John Molcolm that if we made all India into Jillas, which was not in the nature of things, that our Empire should last 50 years, but that if we could keep up a number of native states without political power but as Royal Instruments we should exist in India as long as our naval superiority in Europe was maintained;" Lord Canning saying in 1862:—"The Crown of England stood forward the unquestioned Ruler and Paramount Power in all India, and was for the first time brought face to face with its fuedatories;' Lord Litton in his letter to Disraeli saying:—"Here is a future aristocracy which we cannot get rid of."

These sayings are to be judged in their proper perspective. Although there are many features, such as paying Nazaranas on adoption, control of minority administration, sanction before succession, investing the rulers with powers by the Central Government, annexation, confiscation and escheat in the relation between the Crown and the states, there is not much support for the contention that the states have no Sovereignty at all. These native states are certainly not protectorates, for their treaties cannot be modified by the British Parliament. Nor are these states parts of His Majesty's Dominions. Much less are States' subjects classed as His Majesty's subjects. Their position is described by professor Westlake as constitutional. They may not be Sovereign states in the sense in which the term is used in international Law. They may not be persons Sui Juris, but they are persons Alienie Juris. Sir William Lee Warner opines that they are Sui Generis. Could International Law be applied to these states in relation to the Crown? The Government of India declared in 1891:—"The principles of International Law have no bearing upon the relations between the Government of India and the Native States under the suzerainty of the Queen Empress." Professor Westlake also confirms the same veiw when he says:—"The Native Princes who acknowledge the Imperial Majesty of the United Kingdom have no International existence." Much less the principles of Municipal Law apply even though Sir Henry Main and Phillimore say that they do apply.

The Princes contend that they are independent Sovereigns and have possessed a sort of International or at least the quasi International status; that their political relations are directed with the Crown of England and that the Crown is the paramount power and not the Government of India; that paramountcy of the Crown is directly limited by the terms of their treaties, engagements and Sanads and that Paramount Power has no other rights or powers over them and that all of the powers claimed and exercised by the paramount power are not justified, and that all acts of intervention not authorised by the treaties, engagements and sanads based on usage, sufferance and other cases are unjust, and not supportable. That the states did not hold any International status immediately before the British conquest could no doubt be seen from the report of the Butler Committee. They observe:—"It is in accordance with the historical facts that when the Indian States came into contact with British power they were independent. But, none of the states ever held international status. Nearly all of them were subordinate or tributary to the Mogal Empire, the Marahta Supremacy or the Sikh Kingdom and depending on them. Some were rescued, others were created by the British."

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"POLITICS PHILOSOPHY. & PHANTASY"

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THE RATIONALIST

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To those who have sent us Greetings, to our Subscribers, Contributors, Readers, and their dependants, we convey the Best Wishes of the Season!

We hope that much prosperity and happiness will come to them during the New Year!

HENRY FORD

(continued from last issue)

THE REVOLUTION

If that is not genius I do not know how we are to define that quality. By such inspirations as this he has enabled 50,000 men to produce what, on the methods of twenty years ago, would have required the labour of 200,000 men, while performing the miracle of raising the wages of his men and reducing their hours of labour concurrently with cutting down the price of the commodity to a level that would have seemed incredible a dozen years ago.

And his ideas of the relation of his industry to the public have been no less bold, revolutionary and successful. Ford is said to be now the richest man in the world. His wealth is measured by hundreds of millions and threatens to become incalculable. But he has no pride in his riches and no use for them except to make still cheaper motor cars, have still more highly paid labour, and bring more miracles of mechanics to birth. He belongs to the common people, and is not so much indifferent to as unconscious of social distinctions. His habits are the habits of the old Puritan strain from which he comes—no alcohal, no tobacco, no pleasant vices. You may see him, a lean, alert, noticeable figure, steal a little furtively into the hotel dining-room and make his lunch off milk and crackers. And when he buys a railway, as he does some-times, he has been known to stop the Sunday trains!

It is not an accident that a man so saturated with the democratic idea should have been the instrument of democratising the motor car. He could not help democratising anything, for the idea of luxury is alien to his ascetic nature, and he does not cant when he talks of "service" as the only basis of business. And so, in the teeth of all advice and in the hour of darkest industrial depression, he increased his production, cut his price, made cars more common and nearly as cheap as perambulators. If motor cars were good things, they were good things for everybody and should be accessible to everybody. He did not care two pence about ridicule and still less about appearances. He would not cater for anybody but the million, or for anything but practical utility. He subordinated every consideration to efficiency and cheapness. "Any customer," he said, in his droll way "can have a car painted any colour he likes, so long as it is black." And as for appearances—well, "A Ford will carry you anywhere—except into Society."

The effect of the revolution he accomplished is hard to over-estimate. The motor car which might have remained a luxury of the rich and a symbol of social inequalities, creating resentments and increasing class hostility, became instead, especially in America, a powerful influence for allaying social unrest by making power universally accessible and a new interest in life common to all.

WAR ON MONEY POWER

It is when his ideas get outside the range of his business that the visionary is apt to get out of hand. It was so in the case of the war, and the astonishing episode which engulfed him in the laughter of the world. He had a simple vision of the root of the war and a simple remedy for stopping it. War was the instrument of the money-power and against that power he would mobilise the peoples of the earth who were yearning for a deliverer. It is curious that the whole political thought of the richest man in the world centres in the evil of money power. He sees the financier as a sort of bloated spider in the centre of a foul web in which he enmeshes honest folk. He desecrates business by juggling with it as a money counter instead of ennobling it as an instrument of universal service, and he poisons the relations of nations in order to plunder them.

From this conception comes his notorious anti-Semitism. Financier and Jew are for him synonymous terms—it is certainly not true in America—and in his "Dearborn Independent" he has carried on a furious crusade against Jewry, which he has now discontinued, because, with the American tradition of lynching, he has, I understand, come to fear that pogroms agaist the Jews might follow, and before this possibility his pacifist instincts recoil. But his hatred of the money power remains. He has even designed a new currency—a currency based not on money but on units of power—in the hope of disestablishing the financiers.

A. G. G.

(To be continued.)

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WHY DO BIRDS SING?

Birds sing, it has been said, because they are happy. The matter-of-fact scientist rejects this sentimental view—he has not yet devised a machine to measure the feelings of birds! But he has found out quite a lot of things about our feathered songsters.

A view commonly held is that singing is confined to the male, who sings in order to attract the female. This appears to be true of the blackbird, for instance, but it is not true of robins and it may not be true of other species.

Robins of both sexes look very much alike. In order to determine beyond doubt whether or not the females could sing, coloured rings were attached by certain naturalists, to a number of birds, which were then carefully watched. Many of the females, it was found, sang quite as well as the males.

Do birds sing to attract the opposite sex? According to bird-watchers, the song of some birds, at least at the beginning of the season, is more concerned with a wish to keep other birds away from the songster's territory than with any desire to appeal to a possible mate.

And the song is much used in fighting, as a preliminary warning, and during the actual combat. The song of a robin, in particular, is thought to be more often one of war than of love.

A NOVEL EXPERIMENT

A novel means of finding out how much a bird eats in the course of a day and just what comprises its fare has been devised by members of the young Naturalists' Society in Kazakhstan, Russia. The desired information is gained by means of an artificial bird placed in a nest alongside the real nestlings, and electrically wired!

Whenever the mother bird alights on the edge of the nest with a worm or insect with which to feed her young, her weight switches on a current from a flash-lamp battery installed nearby, and the beak of the bogus offspring opens to receive its share. The stomach of the mechanical intruder is made of glass and filled with a chemical preservative so that at the end of the day the various items of food can be noted.

The Young Naturalists plan to use the electrical nestling to check up on the diet of different species of birds. In that way they hope to obtain a reliable guide as to which birds are the most destructive of insect pests. Apparently the mother birds are unaware that there is an interloper.

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The Rationalist.

Monday 27-12-1943.

Christ, Christmas, And New Year

Christians the world over celebrate the week as a time of Good Cheer, and as a season during which to extend messages of Good-will and Happiness to friends, near or distant.

For, 1947 years ago, Jesus Christ, the Saviour, is understood to have come into the world through the blessed Mary at Bethlehem in Judea. The exact date of his birth is not known, but in the 4th Century, 28th December and 6th January were in vogue. The general adoption of the 26th December, first in the West and then in the East, is said to have come into vogue in the 5th Century.

Christ was born four years before A.D., and was crucified at 30 A.D., just 34 years old, his wisdom awakened at birth, his manhood just awakening!

What shall we say of his life? **A great Man, a great Moralist, a great Preacher, a great Healer, and a great Martyr!** What a concentration of greatness in a small span of life!

He lived only 34 years; yet his name has filled the world, and guided the lives of a good slice of mankind already for 1910 years: and who shall compute for how many milleniums it will continue to do so in the future? He who shall compute the possible duration of the world itself may!

HIS PRECEPTS BEAR REPEATING TO-DAY AS THEY DID 1900 YEARS AGO.—

BLESSED ARE THE POOR IN SPIRIT. BLESSED ARE THEY THAT MOURN.

BLESSED ARE THE MEEK.

BLESSED ARE THEY WHO HUNGER AND THIRST AFTER RIGHTEOUSNESS.

BLESSED ARE THE MERCIFUL.

BLESSED ARE THE PURE IN HEART. BLESSED ARE THE PEACEMAKERS.

BLESSED ARE THOSE PERSECUTED FOR RIGHTEOUSNESS'S SAKE.

UNLESS YOUR RIGHTEOUSNESS ECCEEDS THAT OF THE SCRIBES AND PHARISEES YOU SHALL NOT ENTER THE KINGDOM OF HEAVEN.

SWEAR NOT AT ALL, LET YOUR COMMUNICATION BE YEA OR NAY.

RESIST NOT EVIL, BUT WHOEVER SHALL SMITE YOU ON THE RIGHT CHEEK, TURN TO HIM THE OTHER ALSO. IF ANY MAN SUE YOU AT LAW AND TAKE YOUR COAT, LET HIM HAVE YOUR CLOAK ALSO.

LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM THAT PERSECUTE YOU.

WHEN YOU GIVE ALMS OR DO CHARITY DO NOT SOUND A TRUMPET BEFORE YOU; LET NOT YOUR LEFT HAND KNOW WHAT YOUR RIGHT HAND DOES.

LAY NOT UP FOR YOURSELF TREASURES UPON EARTH, WHERE MOTH AND RUST CORRUPT, AND THIEVES BREAK THROUGH AND STEAL.

LAY UP FOR YOURSELF TREASURES IN HEAVEN, FOR WHERE YOUR TREASURE IS THERE YOUR HEART ALSO WILL BE.

TAKE NO THOUGHT OF YOUR LIFE, FOOD, OR RAIMENT, BUT SEEK THE KINGDOM OF GOD AND HIS RIGHTOUSNESS.

JUDGE NOT, THAT YOU BE NOT JUDGED.

ALL THINGS WHATEVER THAT YOU WISH OTHERS TO DO TO YOU, DO YOU EVEN SO TO THEM.

They are a mouthful! They are worth ruminating over, and digesting!

These principles of life Christ inculcated within the short span of his brief but illustrious life.

Without newspapers, without the radio without paid propagandists, with only his youth, his divine voice, and flaming thoughts, he built up a pedestal on which today stand Roman and Orthodox Catholics numbering 44 crores, and Protestants 20 crores, or 64 crores of the human race!

His religion is to-day being propagated among the above by the following schools of thought. The Church of the Apostolic age. The Church of the first six centuries, Roman Catholicism, The Greek Church, The Protestant Churches, The Lutheran Church, the Anglican Church, The Non-conformist Churches, Presbyterianism, The Baptists, Congregationalism, Wesleyan Methodists, Society of Friends, Swedenborgianism, Catholic Apostolic Church, and Unitarianism.

All these, whatever their doctrinal differences, are this week celebrating the glory of an immortal human being who lived a chequered life and died a cruel death! His birth on this globe is deemed to mark a new dawn for man's happiness, and the world rejoices and celebrates the occasion, with kind thoughts and kindly acts!

The past year has been one of grave trial to Christian nations. Sorrow and suffering have been their lot, even as they were Jesus's. His teachings alone should have fitted them for their ordeal, and sustained them in it!

The future in the New Year seems to be overshadowed by dark clouds, without the silver lining being visible. Yet, with a wrung heart we offer to them and the world one word of hope: The Master has shown that after suffering and death there is Resurrection! So the Nations' wounds will be healed, and new joy and Happiness in life will come to them!

Our prayer is that 1944 may bring it to them! But human destinies are in God's hands! *Editor.*

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MATTERS OF THE MOMENT

THE INDIAN STATES—SOVEREIGNTY AND PARAMOUNTCY

Mr T. S. RAJAGOPALIENGAR, M.A., LL.B, writes:

(Continued from last issue.)

It is difficult to give a precise definition of the unique relationship between the British Crown and the Indian States. The Butler Committee tried to express this fluid relationship by stating that it is not merely a structural relationship made more than a century ago: it is a living, growing relationship shaped by circumstances and policy, which is a mixture of history, theory and modern fact. Royal proclamations have made mention of the sanctities of these treaties. The act of 1858 says:—"All treaties made by the Company shall be binding on Her Majesty." The proclamation of the Queen says:—"We hereby now announce to the native Princes of India that all the treaties and engagements made with them by or under authority of the honourable East India Company are by us accepted and will be scrupulously maintained and we look for the like observation on their part." If the States had no sovereignty, the Court of Chancery would not have treated, in Nawab of Carnatak verses the East India Company, the treaty between the parties as a treaty between two independent States. That the Company did intend to be the "Over Lord" could well be seen from the Jaipur Treaty. It reads thus:—"The Maharaja and his heir a d successors shall remain absolute rulers of their territories and their dependants according to long established usage. Major Close, Resident of Gwalior, said:—"The treaties with him (Sindhya) are not such as to take away his independence or to place him in acknowledged submission to the British Government." Regarding Gwalior, Bentinck said:—"I do not possess any authority either to confirm or to take away the ruling powers because the Maharaja Sindhya is the absolute ruler of his country."

The original treaties with the Nizam and the Marathas also speak to this effect. Whenever the Nizam was writing letters he used to write "Ma Ba Doulat" or "Royal Self." The Governor General also used terms such as "Niaz Mund" etc. Restriction on sovereignty even regarding external relations was not a part of the original treaties of alliance with Arcot, Travancore or Oudh. This clause was first introduced in 1787 by a treaty with the Nawab of Arcot.

(To be continued)

VYSYA YUVAJANA MAHASABHA

Mr. P. Gopalakrishna Setty, President, writes:

The 5th Session of the Mysore State Vysya Yuvajana Mahasabha will be held on Wednesday the 5th January 1944 at Chintamani (Kolar District). Sjt. K. Venkatarangaiah Gupta, B.A., of Nellore, has kindly consented to preside. Vysya Ladies' Conference, Students' Conference and Vyayama (Physical Culture) Conference will be held on 6th & 7th January 1944.

Subjects for consideration will be received till the end of this month.

All the Arya Vysyas are cordially invited to attend and co-operate.

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LIFE ON THE MOON

For decades imaginative writers such as H. G Wells have woven fascinating and fantastic stories round the possibility of the moon being inhabited.

It is generally accepted that no human or animal life as we know it could exist on the surface of the moon, where at times the temperature exceeeds by 40 degrees that of boiling water, and at other times (and more frequently) is 200 degrees below zero.

The moon, it is said, was once part of the earth, with a similar climate. When it broke away, it might well have been inhabited. The climate changes, rendering life on the surface inpassible, took thousands of years to become effective. Might it not have been possible for the moon-men, if such existed, to have burrowed deep into their planet in search of warmth, and to have discovered in those depths ways of manufacturing oxygen, water and other essentials of life?

There is a crater on the moon known as Tycho. Scientists estimate its depth as 16,000 feet. In the centre of this crater arises a mountain about 5,000 feet high, from the top of which red rays are periodically emitted. The cause of emissions is unkown, but one explanation is that they may be the product of an electrical laboratory within the mountain—signals, perhaps, sent out by moon scientists!

A spot on the moon's surface called Linne has also puzzled scientists for many years because of its frequent changes of colour and size. It is suggested that the changes may be due to the opening and shutting of a gigantic lid.

These and other problems may be solved by means of the new 200-inch telescope at Mount Palmour, California. This giant instrument, the biggest of its kind in the world, when trained upon the moon, will bring it within a range equivalent to 25 miles of unaided vision. Many mysteries may then be elucidated.

"HINDU LAW IN MYSORE."

by **M. N. SRINIVASAN**, B.Sc. Hons., LL.B.,

Advocate, Bangalore City.

LATEST OPINIONS:

1. The Hindu Law in the State of Mysore is developed on definite and sometimes distinct lines. Some of the judgments delivered in the Mysore High Court are for deliberation. Mayne in his masterly treatise on Hindu Law has taken note of those decisions. The learned author has evolved clear propositions of law from a mass of decisions delivered by the Privy Council, British Indian Courts, and the Mysore High Court. The result is a commendable text-book on Mysore Hindu Law...

'The Bombay Law Reporter,' Bombay.

2. ...The author has carefully noticed the points where the Mysore Law has diverged from the law in force in British India. The book is written in a simple and lucid style and the enunciations are generally accurate...

'The Madras Law Journal' Madras.

3. ...It is interesting to note that in regard to women's rights the Mysore Act has anticipated by more than a decade many of the principles of the Hindu Law (Inheritance) Bill now pending in the Central Legislature at Delhi. The statement of law by this author is lucid and easy to follow and the exposition is reliable and accurate. The book makes very interesting reading and we heartily commend it to the legal practitioners both in and outside Mysore State.

'The Hindu,' Madras

Price Rs. 6-8-0 up to 31-12-43 and Rs. 8-0-0 thereafter.

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